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HORAE SYNOPTICAE

HAWKINS

HENRY FROWDE, M.A.

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HORAE SYNOPTICAE

CONTRIBUTIONS TO THE STUDY OF THE SYNOPTIC PROBLEM

BY THE

REV. SIR JOHN C. HAWKINS, BART., M.A.

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PREFACE

THE origin, mode of composition, and mutual relations of the three Synoptic Gospels form so obscure and so complex a subject of enquiry that it has come to be generally known as the 'Synoptic Problem.' Among the many modern attempts to deal with it, this volume has a limited and merely preparatory purpose, which I have tried to indicate upon its title-page. It is called by the plural name 'Horae Synopticae,' because, while it is the outcome of a good many hours spent in examination of the Synoptic Gospels and in tabulation of the results thus obtained, those results are presented separately and almost independently in the successive sections of the book, no attempt being made to combine them as foundations or supports of any system or theory. And the sub-title is 'Contributions to the study'—rather than to the solution—'of the Synoptic Problem,' because I have only been trying to help in that preliminary process of collecting and sifting materials which must be carried much further than it has yet been before we can be ready for the solution of the Problem[1]—or, as I would rather express it, of such parts of it as are not now insoluble. For while it seems to me

[1] Since the above paragraph was written, Professor J. Armitage Robinson has strongly emphasized this point at the Church Congress of 1898. 'In England,' he says, 'so far as published work is concerned, we are at the very beginning—the foundations of the study have not yet been laid' (*Guardian*, Oct. 5, 1898, p. 1556).

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on the one hand that there are some aspects of it as to which we are not likely to advance beyond statements of conflicting probabilities, unless there are some fresh discoveries of documents in Egypt or elsewhere, on the other hand I believe that not a few conclusions—and those of the most important kinds—are likely to be made so clear and so practically certain by the patient and careful investigations of the language of the Gospels which are now being carried on, that before very long they will meet with general acceptance [1].

My object, then, has been to collect and to exhibit facts with as small an admixture of theory as possible. In Part I there is, I think, scarcely anything that can be called theory. In Parts II and III, however, it was found that the occasional use of a 'working hypothesis' could not be dispensed with (pp. 90, 94); and I have several times (as on pp. 65, 103, 122, 130, 146, 150, 176, and in the Concluding Summary) briefly stated or implied some inferences, without which the reason for introducing the facts and figures could hardly have been made clear. But I have suppressed, or at least reserved for another opportunity, some more detailed hypotheses and conjectures which had occurred to me, or had been recalled to me, in the course of the preparation of these pages. For some of them I think I could have claimed a fair amount of probability, and they might have made the book more interesting; but they would certainly have obscured its designed character of being mainly a collection of materials.

It may be said, perhaps, that these materials are not of a very solid and trustworthy nature, or at least that they are of such a kind that their value is likely to be over-

[1] Professor Sanday speaks hopefully of the prospects of solution, both in his important supplement to the article 'Gospels' in *Smith's Dict. of the Bible*, ed. 2, p. 1228, and in *Inspiration*, p. 282.

rated, especially by the compiler of them. For they are to a large extent statistical: and statistics are proverbially misleading, and proverbially liable to be made to 'prove anything' that is wished. No doubt there is this danger, however cautious and free from prejudice the compiler may try to be: and he should remember that he is particularly exposed to it when the field from which the statistics are collected is so small as it is in the present case. I can only say, first, that I have done my best to guard against this danger in various ways, and especially by bracketing words on which stress should not be laid, although their insertion in the lists was necessary (cf. pp. 2, 144). Secondly, I would say that however misleading statistics may be, conjectures unsupported by statistics are likely to be still more so, unless they are supported by evidence of other kinds, such as contemporary, or nearly contemporary, historical testimonies: and as to the Synoptic Gospels such evidence is very slight, being almost limited to St. Luke's Preface (i. 1–4)[1] and to the well-known passage of Papias about Mark as the interpreter of Peter, and Matthew as the composer of the Logia[2]. Thirdly, some confidence in the statistical method, as here used, may be inspired by the general accordance of its results with such intimations as we gather from the words of St. Luke and of Papias, and (I venture to add, though the matter is too wide and too vague for proof, or even for discussion, here) with the general probabilities of the case, as they are suggested to us through such other means as we have at our command[3].

[1] Of course these verses have been abundantly and minutely discussed by many commentators and others, as their unique importance and interest demand. A fresh and interesting examination of them will be found in Blass, *Philology of the Gospels*, pp. 7–20.

[2] The passage is given below, p. xiii.

[3] See e.g. the remark on the use of the Gospels in sub-apostolic times, p. 179, paragraph D.

If I seem to have devoted a disproportionately large amount of space to some apparently minor matters, such as the use of the Historic Present [1] and of Conjunctions [2] in St. Mark, and the comparatively slight differences between the language of St. Luke's Gospel and of Acts [3], it is because I wished to dwell especially on those points which, so far as I knew, had either been insufficiently worked out, or at least had not been put before English students in a distinct and easily available form. On the other hand, some important departments of the Synoptic Problem—such as the number and nature of the sources used by St. Luke only—have been passed over, merely because I could not see that any light would be thrown upon them by such statistics and observations as I had been able to put together. For of course the volume is far too small to make any pretensions to completeness, or to due proportion of contents, even as a collection of materials for students.

Most of the following materials were originally drawn up for my own use. But Professor Sanday, having seen some of my papers, advised and encouraged the publication of them, as being likely to be useful to others who are working at the same subject. He has also very kindly read the proof-sheets of the book, and has made many helpful and valuable suggestions, for which I am extremely grateful.

My study of the language of the Gospels has generally been independent; but of course I have sometimes corrected or supplemented my own results by those of other writers. In so doing, I think my chief obligations have been to Dr. E. A. Abbott's well-known article 'Gospels' in *Enc. Brit.* vol. x., and to Dr. Plummer's *Commentary on*

[1] p. 113 ff. [2] pp. 109, 120. [3] p. 143 ff.

St. Luke, which enabled me to add about fifteen entries to the list of 'words and phrases characteristic of' that Gospel.

In such lists as that to which I have just referred, there are probably many deficiencies and imperfections; but perhaps other workers may be able to make use of them as foundations of more complete lists, or, if they are unwilling to do so themselves, may help me to do so by sending me notices of errors and omissions.

J. C. H.

Kelston Lodge, Oxford,
October, 1898.

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PRELIMINARY NOTICES AND EXPLANATIONS

An 'Introduction' of the usual kind is needless here, since the Table of Contents sufficiently indicates the nature of the separate 'Contributions to the study of the Synoptic Problem' which the following pages contain. But the attention of those who use the book is called to these notices and explanations:—

1.

The passage of Papias, which contains considerably the earliest external mention of any of the writers whose names are connected with our Gospels, is so often alluded to that it will be well to print it here for convenience of reference. Both text and translation are taken from Bishop Lightfoot's *Apostolic Fathers* (1 vol. 1891), pp. 517, 529.

Καὶ τοῦτο ὁ πρεσβύτερος ἔλεγε· Μάρκος μὲν ἑρμηνευτὴς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν, οὐ μέντοι τάξει, τὰ ὑπὸ τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα. οὔτε γὰρ ἤκουσε τοῦ Κυρίου, οὔτε παρηκολούθησεν αὐτῷ, ὕστερον

And the Elder said this also: Mark having become the interpreter of Peter, wrote down accurately everything that he remembered, without however recording in order what was either said or done by Christ. For neither did he hear the Lord, nor did he follow Him; but afterwards, as I said,

δέ, ὡς ἔφην, Πέτρῳ, ὃς πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας, ἀλλ' οὐχ ὥσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λόγων, ὥστε οὐδὲν ἥμαρτε Μάρκος, οὕτως ἕνια γράψας ὡς ἀπεμνημόνευσεν. ἑνὸς γὰρ ἐποιήσατο πρόνοιαν, τοῦ μηδὲν ὧν ἤκουσε παραλιπεῖν ἢ ψεύσασθαί τι ἐν αὐτοῖς . . . Ματθαῖος μὲν οὖν Ἑβραΐδι διαλέκτῳ τὰ λόγια συνεγράψατο, ἡρμήνευσε δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος.

(attended) Peter, who adapted his instructions to the needs (of his hearers), but had no design of giving a connected account of the Lord's oracles. So then Mark made no mistake, while he thus wrote down some things as he remembered them; for he made it his one care not to omit anything that he heard, or to set down any false statement therein . . . So then Matthew composed the oracles in the Hebrew language, and each one interpreted them as he could.

The passage is preserved for us by Eusebius (*Hist. Eccl.* iii. 39), and his context makes it probable that the Presbyter John was the 'Elder' on whose authority Papias gives his notice of Mark, and presumably of Matthew also. The approximate date of the work of Papias may be given as A.D. 130.

2.

Nearly all the following tables were drawn up before the publication of Moulton and Geden's *Concordance*. But they have been revised and checked with the help of it, and it is adopted as the standard as to orthography, order of words, &c. Where no other Concordance is named, it is assumed that this one will be in use: but in a few instances there will be found a reference to Bruder (ed. 1888), because in those cases his arrangement brings out more fully or clearly or conveniently the usage to which attention is being called.

3.

The text used is Westcott and Hort's (WH), with occasional reference to Tischendorf's (Tisch) and to that of

the English Revisers (R). Various readings are noticed only in the most important cases, as where WH's margin (mg) agrees with Tisch against their text, or where the matter in hand is directly affected by the variants. Attention has been also called to a few specially interesting Western readings.

4.

In the Tables on pp. 4–21 'Acts' and 'Paul' are placed in the columns next after 'Luke,' in order to draw attention throughout to the strong affinities which exist between the members of the Lucano-Pauline group of writings, and upon which more is said on pp. 140–158.

5.

When 'John' is referred to, or placed at the head of a column, only the fourth Gospel is meant: for it is important sometimes to bring out a similarity or contrast between this and the other *historical* books. Therefore the three Epistles of St. John, as well as the Apocalypse, had to be placed in the column headed 'Rest of N. T.' But no expression of opinion as to the authorship of any of those books is thus intended. Again, it has been found convenient to class thirteen Epistles under the heading 'Paul,' but no assumption is thus made as to the authorship and integrity of all those Epistles. And on pp. 155–157 a distinctive mark has been placed against words found only in the Pastoral Epistles.

6.

An inconsistent way of using the names of the Evangelists (or the abbreviations Mt, Mk, Lk) has been found unavoidable: sometimes the Gospel itself as it stands, sometimes the author or compiler of it, is thus denoted. But I hope that the context will always show at a glance which is meant.

7.

The figures in **thick type** after the name of a book or writer (e.g. Matthew **6**, Paul **12**, Rev. **3**) mean that a word

or phrase is used so many times in that book or by that writer. (In such cases 'Luke' includes only the third Gospel, the occurrences in Acts being enumerated separately; and, as has been already said, 'John' includes only the fourth Gospel.) Similarly LXX **4**, LXX **22** &c. denote that the word or phrase is used so many times in the Septuagint.

HORAE SYNOPTICAE

PART I

Words and Phrases characteristic of each of the Synoptic Gospels

That two at least of the Synoptic Gospels are compilations is evident upon the face of them, because of the different ways in which the same materials are used. And there are other less obvious phenomena which support this conclusion.

But before attempting to discover the number and the nature of the sources used by the compilers, and so to enter upon the most obscure part of the Synoptic Problem, the ground should be cleared as far as possible by a careful endeavour to discover how much in the Gospels is owing to those who used the sources.

In trying thus to mark and to estimate the additions made independently by each of the authors or compilers, it is the most obvious and most usual course to lay stress on the words peculiar to each Gospel, and from them to judge of the style of the several writers. But though these are not to be overlooked (and lists of them, drawn up for another purpose, can be referred to on pages 163 ff. of this book), their importance for our present purpose may easily be over-estimated. For by far the larger number of them

—viz. five-sevenths of those in Matthew and six-sevenths of those in Mark and Luke—are used only once; and in all three Gospels a smaller proportion than ten per cent. is used more than twice (viz. in Matthew 10 words out of 112, in Mark 4 out of 71, and in Luke 10 out of 261).

Now words that are not used more than once or twice cannot have very much weight as proofs of the habitual style of any writer. It is, therefore, much more important to examine words which are used more frequently, though it may not be exclusively, and to see which of them are used so predominantly in each Gospel as to be apparently characteristic of each compiler, and therefore presumably due to him.

To bring together such 'characteristic words and phrases' is the object of the first and most elaborate series of tables in this book. It will be seen that the number of them in Luke (140) is not far from twice as large as the number in Matthew (86), which again is more than twice as large as the number in Mark (37).

In the case of each Gospel a few words are placed in brackets ( ) as being less important than the rest, because they are mainly or entirely accounted for by the subject-matter, and therefore give little or no indication of the author's style, although their insertion in the lists was required by the rules here adopted[1]. And there are some other entries marked †, on which, for various reasons, but little stress can be laid. On the other hand an asterisk * is prefixed to the most distinctive and important instances.

In the columns headed 'Peculiar' and 'Common' it is shown how often each word or phrase occurs respectively in those portions of each Gospel which have not, and in

[1] No such rules can be quite satisfactory means of excluding all non-characteristic, and including all characteristic words. But of course it was necessary to adopt rules of some kind (and I think those here employed are as fair tests of what is 'characteristic' as can be devised), in order that the lists may be unaffected by one's own views or opinions or 'personal equation.'

those portions which have parallels in one or both of the other Synoptic Gospels: and in the cases of Matthew and Luke, chapters i and ii have been kept separate from the other 'peculiar' portions, and placed in a column of their own. For some of the results which are thus brought out, see pages 8, 12, 23, 24.

SECTION I.

WORDS AND PHRASES CHARACTERISTIC OF ST. MATTHEW'S GOSPEL.

I propose to take as 'characteristic,' words or phrases which *occur at least four times* in this Gospel, and which either (*a*) *are not found at all in Mark or Luke*, or which (*b*) *are found in Matthew at least twice as often as in Mark and Luke together*.

86 such words and phrases are here collected and tabulated. On the grounds explained on page 2, 15 of them are bracketed, 7 are marked with †, and 13 with *.

Chapters i and ii, containing 48 verses, have a column to themselves. The other passages regarded as 'peculiar' to Matthew, because without parallels in Mark or Luke, contain about 289 verses, viz. iii. 14, 15; iv. 13*b*–16; v. 7–9; 14; 16, 17; 19–24; 27, 28; 31; 33–38; 43; vi. 1–8; 16–18; 34; vii. 6; 12*b*; 15; viii. 17; ix. 13*a*; 27–33; x. 5, 6; 8*b*; 16*b*; 23; 36; 41; xi. 28–30; xii. 5–7; 17–21; 36, 37; 40; xiii. 14*a*; 24–30; 35; 36–53; xiv. 28–31; xv. 12, 13; xvi. 17–19; xvii. 24–27; xviii. 10; 14; 15–35; xix. 10–12; xx. 1–16; xxi. 4, 5; 10, 11; 14–16; 28–32; 43; xxii. 1–14(?); 40; xxiii. 1–3; 5; 7–10; 15–22; 24; 30; 32, 33; xxiv. 11, 12; 20*b*; 30*a*; xxv. 1–12; 14–30(?); 31–46; xxvi. 15*b*; 25; 50; 52–54; xxvii. 3–10; 19; 24, 25; 36; 43; 51*b*–53; 62–66; xxviii. 2–4; 9–20.

Words and Phrases characteristic of St. Matthew's Gospel

		Matthew				Mark	Luke	Acts	Paul	John	Rest of N. T.	Notes.
		Total	Chaps. i, ii	Other Peculiar Parts	Common Parts							
	(ἀνατολή)	5	3[a]	..	2	..	2	..	..	..	3	[a] All in ii. 1–9.
	*ἀναχωρέω	10	4	1	5	1	..	2	..	1	..	
	ἀνομία	4	..	2	2	..	..	..	6	..	4	
	(ἀποδίδωμι)	18	..	14[b]	4	1	8	4	8	..	9	[b] 7 times in xviii. 25–34.
5	ἄρτι	7	..	2	5	..	..	..	12	12	5	
	ἀστήρ[c]	5	4	..	1	1	..	..	3	..	15	[c] Cf. ἄστρον, Lk **1**, Acts **2**, Heb **1**.
	*βασιλεία τῶν οὐρανῶν (p. 25)	32	..	14	18	..	..	..	..	..	..	
	βρυγμὸς τῶν ὀδόντων[d]	6	..	4	2	..	1	..	..	..	..	[d] Always with κλαυθμός.
	(γάμος)	8	..	8[e]	..	..	2	..	..	2	3	[e] 7 times in xxii. 2–12.
10	γενηθήτω (p. 25)	5	..	1	4	..	..	1	1	..	..	
	(γεννάω)	45	43[f]	1	1	1	4	7	7	18	15	[f] 40 times in i. 2–16.
	(γυμνός)	4	..	4[g]	..	2	..	1	2	1	5	[g] All in xxv. 36–44.
	δεῦτε	6	..	3	3	3	..	..	..	2	1	
	δικαιοσύνη	7	..	4	3	..	1	4	56	2	20	
15	(διψάω)	5	..	4[h]	1	..	..	..	2	6	3	[h] All in xxv. 35–44.
	†διώκω	6	..	1	5	..	3	9	21	3	3	
	δῶρον	9	1	6	2	1	2	..	1	..	6	
	ἔνδυμα	7	..	3	4	..	1	..	..	..	..	
	(ἔνοχος)	5	..	4[i]	1	2	..	..	1	..	2	[i] All in v. 21, 22.
		a	*b*	*c*	*d*	*e*	*f*	*g*	*h*	*i*	*k*	

		a	*b*	*c*	*d*	*e*	*f*	*g*	*h*	*i*	*k*	
20	†ἐργάζομαι	4	..	2	2	1	1	3	18	7	6	
	ἐρρέθη (p. 25)	6	..	6	..	..	..	..	2	..	2	
	(ζιζάνιον)	8[k]	..	8[k]	..	..	..	..	..	..	..	[k] All in xiii. 25–40.
	ἡγεμών	10	1	1	8	1	2	6	..	..	1	
	ἡμέρα κρίσεως (p. 25)	4	..	1	3	..	..	..	..	..	3	
25	θυσιαστήριον	6	..	5	1	..	2	..	4	..	11	
	κελεύω	7	..	3	4	..	1	18	..	..	..	
	(κερδαίνω)	6	..	5[l]	1	1	1	1	6	..	2	[l] 4 times in xxv. 16–22.
	κλαυθμός	7	1	4	2	..	1	1	..	..	..	
	†κλέπτω	5	..	2	3	1	1	..	4	1	..	
30	κρίσις[m]	12	..	6	6	..	4	1	2	11	17	[m] See also ἡμέρα κρίσεως, above.
	κρύπτω	7	..	6	1	..	3	..	2	3	4	
	(λαμπάς)	5[n]	..	5[n]	..	..	..	1	..	1	2	[n] All in xxv. 1–8.
	*λεγόμενος, used with names (p. 25) .	13	2	..	11	1	2	2	..	8	..	
	λυπέω	6	..	1	5	2	..	..	14	2	1	
35	μάγος	4[o]	4[o]	..	..	..	..	2	..	..	..	[o] All in ii. 1–16.
	μεταβαίνω	6	..	..	6	..	1	1	..	3	1	
	(μετοικεσία)	4[p]	4[p]	..	..	..	..	..	..	..	..	[p] All in i. 11, 12, 17.
	μισθός	10	..	7	3	1	3	1	6	1	7	
	μόνον, adverb	7	..	..	7	2	1	8	36	5	7	
40	μωρός	6	..	5	1	..	..	..	6	..	..	
	(ξένος)	5[q]	..	5[q]	..	..	..	2	3	..	4	[q] 4 times in xxv. 35–44.
	ὅθεν	4	..	2	2	..	1	3	..	..	7	
	ὀμνύω[r]	13	..	12	1	2	1	1	..	..	9	[r] ὀμνύω ἐν (= 'by') Mt 11 only : contrast Heb vi. 13, 16 κατά.
	†ὁμοιόω	8	..	4	4	1	3	1	1	..	1	
45	ὁμολογέω	4	..	..	4	..	2	3	4	4	9	
	ὄναρ	6	5[s]	1	..	..	..	..	..	..	..	[s] All κατ' ὄναρ.

Words and Phrases characteristic of St. Matthew's Gospel (continued)

		Matthew				Mark	Luke	Acts	Paul	John	Rest of N. T.	Notes.
		Total	Chaps. i, ii	Other Peculiar Parts	Common Parts							
	ὅπως	17	2	8	7	1	7	14	9	1	4	
	†ὅρκος	4	..	1	3	1	1	1	..	..	3	
	(παρθένος)	4	1	3[a]	..	..	2	1	7	..	1	[a] All in xxv. 1–16.
50	παρουσία	4	..	..	4	..	..	..	14[b]	..	6	[b] 7 times in 1 and 2 Thess.
	*Πατὴρ ἡμῶν, ὑμῶν, σου, αὐτῶν (p. 26)	20	..	10	10	1	3	..	14	1	..	
	*Πατὴρ ὁ ἐν (τοῖς) οὐρανοῖς (p. 26)	13	..	6	7	1	..	..	..	..	..	
	*Πατὴρ ὁ οὐράνιος (p. 26)	7	..	3	4	..	..	..	..	..	..	
	*πληρόω, used of Scriptures (p. 26)	12	4	7	1	1	2	3	..	6	1	
55	πονηρός, ὁ; πονηρόν, τό (p. 26)	5	..	2	3	..	..	..	3	1	5	
	πρόβατον	11	..	4	7[c]	2	2	1	1	17[d]	3	[c] Including Mt x. 16; and xv. 24 *q.v.*
	πρὸς τό with infinitive (p. 26)	5	..	4	1	1	1	1	4	..	..	[d] Or 19, if *προβάτια* is not read in xxi 16, 17.
	*προσέρχομαι	52	..	15	37	5	10	10	1(?)[e]	1	8	[e] 1 Tim vi. 3, where Tisch reads *προσέχεται* with ℵ*.
	προσκυνέω	13	3	3	7	2	3[f]	4	1	11[g]	26[h]	[f] Or 2, omitting xxiv. 52.
60	προσφέρω	14	1	4	9	3	4	3	..	2	20[i]	[g] 9 times in iv. 20–24.
	*ῥηθέν, and once ῥηθείς (p. 27)	13	4	6	3	..	..	..	..	..	..	[h] 24 times in Rev.
	Σαδδουκαῖοι	8	..	..	8	1	1	5	..	..	..	[i] All in Heb.
	†σαπρός	5	..	1	4	..	2	..	1	..	..	
	σεισμός	4	..	1	3	1	1	1	..	..	7	
65	†σκανδαλίζομαι ἐν (p. 27)	4	..	..	4	1	1	..	..	..	..	
		a	*b*	*c*	*d*	*e*	*f*	*g*	*h*	*i*	*k*	

		a	b	c	d	e		g	h	i	k	
	(συλλέγω)	7	..	6[k]	1	..	1	..	..	..	..	[k] All in xiii. 28–48.
	συμβούλιον λαμβάνω (p. 27)	5	..	2	3	..	..	..	..	..	..	
	συμφέρει (p. 27)	4	..	1	3	..	..	..	3	3	..	
	συνάγω	24	1	12	11	5	6	11	1	7	5	
70	(σύνδουλος)	5	..	4[l]	1	..	..	..	2	..	3	[l] All in xviii. 28–33.
	συντέλεια[m]	5	..	4	1	..	..	..	..	..	1	[m] Always with *αἰῶνος* in Mt; with *αἰώνων* in Heb ix. 26.
	σφόδρα	7	1	1	5	1	1	1	..	..	1	
	(τάλαντον)	14[n]	..	14[n]	..	..	..	..	..	..	..	[n] 13 times in xxv. 16–28.
	τάφος[o]	6	..	2	4	..	..	..	1	..	..	[o] Also *ταφή* Mt xxvii. 7 only.
75	τηρέω	6	..	4	2	1	..	8	7	18	29	
	*τί σοι, or ὑμῖν, δοκεῖ; (p. 27)	6	..	2	4	..	..	..	..	1	0	
	*τότε[p]	90	3	25	62	6	15	21	14	10	5	[p] In the narrative Mt **60**, Mk **0**, Lk **2** (viz. xxi. 10 and xxiv. 45): in discourses Mt **30**, Mk **6**, Lk **13**.
	τροφή	4	..	..	4	..	1	7	..	1	3	
	*ὑποκριτής	13	..	4	9	1	3	..	..	..		
80	ὕστερον	7	..	3	4	..[q]	1	..	..	1	1	[q] But in Appendix to Mk xvi. 14.
	φαίνομαι (p. 27)	13	4	6	3	1	2	..[s]	3	..	3	
	φονεύω	5	..	2	3	1	1	..	1	..	4	
	φρόνιμος	7	..	5	2	..	2	..	5	..	..	
	χρυσός[r]	5	1	3	1	..	..	1	..	..	3	[r] WH have *χρυσίον* Acts **2**, Paul **2**, Heb **1**, 1 Pet **3**, Rev **5**, but some of the readings are very doubtful.
85	ὥρα with *ἐκείνη* in narrative (p. 27)	6	..	..	6	..	1	1	..	2	..	
86	*ὥσπερ	10	..	7	3	..	2	3	14	2	5	
	Total	841	97	352	392	62	130	180	334	178	335	
				449								

Other words and phrases, which do not fall under the above rules, but nevertheless are to be noted as more or less characteristic of St. Matthew's Gospel, are ἐθνικός, ἑταῖρος, κατά='against,' μαλακία, ὄχλοι, πονηρός (besides the cases with the article noticed above), φημί.

Some Remarks on the above Matthaean Words and Phrases.

A.

Out of the 86 different words and phrases, 22 are found once or more in chapters i, ii; 37 of them in Mark and 52 in Luke; 43 of them in Acts, and 10 in the 'We'-Sections of that book (see pp. 142, 150).

B.

Chapters i, ii contain 48 of the 1,068[1] verses of this Gospel, i.e. only about one twenty-second part of the whole. But they contain more than one-ninth of the occurrences of the 'characteristic' words and phrases, viz. 97 out of 841. This is partly accounted for by the use of γεννάω 40 times in the genealogy; but even if those 40 items are deducted from both numbers, chapters i, ii are found to contain fully one-fourteenth of such occurrences, viz. 57 out of 180. It appears then that these 'characteristic' words and phrases are used considerably more freely in these two chapters than in the rest of the book.

C.

Taking the whole of the 'peculiar' or unparalleled matter in this Gospel, including chapters i, ii[2], it fills about 337 out of the 1,068 verses, i.e. less than one-third, which would be 356 verses. It thus appears that the occurrences

[1] According to the ordinary numbering 1,071; but the best texts and R.V. omit xvii. 21; xviii. 11; xxiii. 13 or 14, thus reducing the number to 1,068.

[2] For the differences both in form and substance between the two genealogies are so great that they cannot be regarded as dependent on a common source, though they contain many of the same names.

of 'characteristic' words and phrases are very much more abundant in the 'peculiar' than in the 'common' portions of the Gospel; for there are 449 of them in the 'peculiar' division and only 392 of them in the 'common' division, while the latter is more than twice as large as the former.

It should be observed, however, that several of the words which do most in producing this predominance (e.g. *ἀποδίδωμι, γάμος, γεννάω, ζιζάνιον, ὀμνύω, τάλαντον*) are words which are required by the subject-matter, and which therefore are not important as evidences of style.

SECTION II.

WORDS AND PHRASES CHARACTERISTIC OF ST. MARK'S GOSPEL.

As this Gospel is shorter than either of the other two by about one-third, the standard for determining what words and phrases are 'characteristic' of it should be different from that which is applied to Matthew and Luke. I will therefore take as such the words and phrases which *occur at least three times* in Mark, and which either (*a*) *are not found at all in Matthew or Luke*, or (*b*) *occur in Mark more often than in Matthew and Luke together.*

Of these, 37[1] are here collected and tabulated: 2 of them are bracketed, 5 are marked †, and 7 are marked * (see on these marks p. 2 above).

The parts of the Gospel here regarded as 'peculiar,' because without parallels in Matthew or Luke, amount to about 50 verses, viz. i. 1; 33; ii. 27; iii. 9; 17 *b*; 20, 21; iv. 26–29; 36 *b*; vi. 20 *b*; 31; 37 *b*; 52; vii. 2–4; 24 *b*; 32–37; viii. 14 *b*; 22–26; ix. 15; 21; 23, 24; 30; 48, 49; 50 *b*; x. 10; 32 *b* (not *c*); xi. 16; xii. 32, 33; xiii. 34 *b*; xiv. 51, 52; 56 *b*; 59; xv. 8; 21 *b*; 25; 44, 45; xvi. 8 *b*.

[1] This number would be reduced from 37 to 29 if we took (as in Matthew and Mark) only those occurring 4 times and upwards.

	Matthew	Mark			Luke	Acts	Paul	John	Rest of N. T.
		Total	Peculiar Parts	Common Parts					
ἀκάθαρτος	2	11	..	11	6	5	3	..	4
ἄλαλος	..	3	1	2	..	..	..	..	..
διαστέλλομαι	.. [a]	5	2	3	..	1	..	..	1
διδαχή [b]	3	5	..	5	1	4	6	3	8
εἰσπορεύομαι	1	8	..	8	5	4	..	..	..
*ἐκθαμβέομαι	..	4	1	3	..	..	..	..	..
ἐκπορεύομαι	5	11	..	11	3	3	1	2	8
*ἔρχεται, ἔρχονται, historic presents (p. 28)	3	24	2	22	1	..	..	16	..
εὐαγγέλιον [c]	4	7 [d]	1	6	..	2	60	..	2
*εὐθέως, εὐθύς [e]	18	41	3	38	7	10	1	6	3
θαμβέομαι	..	3	1	2	..	..	..	..	..
†κατάκειμαι	..	4	..	4	3	2	1	2	..
κεντυρίων	..	3	2	1	..	..	..	..	..
†κλάσμα	2	4	..	4	1	..	..	2	..
κράβαττος	..	5	..	5	..	2	..	4	..
†κρατέω	12	15	4	11	2	4	2	2	10
κύκλῳ	..	3	..	3	1	..	1	..	3
μάστιξ	..	3	..	3	1	1	..	..	1
μεθερμηνεύομαι	1	3	..	3	..	2	..	2	..
	a	*b*	*c*	*d*	*e*	*f*	*g*	*h*	*i*

Notes.

[a] But WH mg and Tisch have it in Mt xvi. 20.

[b] It is remarkable that the word is used most often by Mk, who records so little of what was taught. The verb διδάσκω occurs—Mt **14**, Mk **17**, Lk **17**.

[c] Cf. the absence of εὐαγγέλιον, but the frequency of εὐαγγελίζομαι, in Lk.

[d] Also in Appendix, xvi. 15.

[e] In the narrative Mt **12**, Mk **34**, Lk **1** (viz. v. 13). In LXX only **21**. WH have the form εὐθύς in Mk always, Mt **7**, Lk **1**.

		a	*b*	*c*	*d*	*e*	*f*	*g*	*h*	*i*
20	ξηραίνω	3	6	..	6	1	..	..	1	4
	*ὅ ἐστιν (p. 28)	..	6	2	4	..	..	1(?)	..	2(?)
	†οἰκία and οἶκος without mention of owner (p. 28)	4	7	3	4	..	..	..	..	..
	†ὅτι used in reciting (p. 28)	8	24	..	24	13	14	8	16	7
	οὐκέτι [f]	2	7	..	7	3	3	15	12	5
25	οὔπω	2	5	..	5	1	..	3	13	5
	πάλιν [g]	17	28	3	25	3	5	28	44 [h]	15
	(παράδοσις)	3	5 [i]	1	4	..	..	5	..	..
	παρίστημι, intransitive (p. 29)	..	6	1	5	2	8	3	2	..
	*περιβλέπομαι	..	6	..	6	1	..	..	..	..
30	πλήρωμα	1	3	..	3	..	..	12	1 [k]	..
	*πολλά, adverbial (p. 29)	..	9	1	8	..	..	4	..	1
	πρωί	2 [l]	5 [m]	..	5	..	1	..	2	..
	σιωπάω	2	5	..	5	2	1	..	..	..
	(στάχυς)	1	3	2 [n]	1	1	..	..	..	..
35	*συνζητέω	..	6	..	6	2	2	..	..	..
	†τοιοῦτος	3	6	..	6	2	4	3 [2]	2	7
37	φέρω	5	15	2	13	4	10	2	17	14
	Total	104	314	32	282	66	88	188	149	100

[f] With another negative Mt **1**, Mk **6**, Lk **1**, Acts **1**, Rev **2**.

[g] In the narrative Mt **6**, Mk **26**, Lk **2**.

[h] Also twice in *Pericope de Adultera*, Jn viii. 2, 8.

[i] All in vii. 3–13.

[k] Used theologically in Jn i. 16.

[l] Also in the doubtful passage Mt xvi. 3.

[m] Also in Appendix, xvi. 9.

[n] Both in iv. 28.

There are some other words, &c., which do not quite fall under the above rules, yet which deserve consideration as being characteristic of Mark, viz. ἀλλά, ἐκ (compared with ἀπό), ἐπερωτάω, ἵνα, καί where Matthew and Luke have δέ, the historic present in other words besides ἔρχομαι (e. g. λέγω, φέρω, συνάγω, &c.), παραπορεύομαι, πωροῦν, and πώρωσις.

The omission of πορεύομαι[1], except in ix. 30 WH (not Tisch or R) is remarkable, since it occurs in Matthew **28**, Luke **50**, Acts **37**, John **13**; also in Appendix to Mark **3**, and in *Pericope de Adultera* **3**. Observe also the entire omission of καὶ ἰδού, and, in narrative, of ἰδού; and the rarity of καλεῖν (Matthew **26**, Mark **4**, Luke **43**, but cf. also John **2**), and of οὖν (Matthew **56**, Mark **4**, Luke **31**, John **194**).

Some Remarks on the above Marcan Words and Phrases.

A.

Out of the 37 different words and phrases, 17 are found in the 50 'peculiar' verses, while 23 of them are found in Matthew, and 23 also in Luke, 21 in Acts, and 6 in the 'We'-Sections of that book (see pp. 142, 150).

B.

The 50 verses which have been regarded as 'peculiar' to this Gospel constitute nearly one-thirteenth of the 661[2] verses contained in the whole Gospel (excluding the Appendix, xvi. 12–20). But they contain nearly one-tenth of the occurrences of the characteristic words and phrases, viz. 32 out of 314. So those words and phrases are rather more frequent in the 'peculiar' than in the 'common' parts of the Gospel.

For further discussion of the language of this Gospel, see below, Part III, especially p. 113 ff. on the uses of the historic present and καί.

[1] The simple verb is not used; but on the other hand we have seen above that εἰσπορεύομαι, ἐκπορεύομαι, and παραπορεύομαι are more or less characteristic of Mark.

[2] According to the usual numbering 666; but the best texts and R. V. omit vii. 16; ix. 44, 46; xi. 26; xv. 28, thus reducing the number to 661.

SECTION III.

WORDS AND PHRASES CHARACTERISTIC OF ST. LUKE'S GOSPEL.

Here, as in the case of Matthew, I take as 'characteristic' the words and phrases which *occur at least four times* in this Gospel, and which either (*a*) *are not found at all in Matthew or Mark*, or (*b*) *are found in Luke at least twice as often as in Matthew and Mark together.*

Of these 140 will be found here: 7 of them are bracketed, 10 are marked †, and 21 are marked *, for the reasons given on p. 2.

Chapters i and ii, containing 132 verses, are placed in a column by themselves. The other portions of the Gospel which are here regarded as 'peculiar,' because without parallels in Matthew or Mark, amount to 367 verses, viz. iii. 10–14; 23–38; iv. 16–30(?); v. 1–11(?); vi. 24–26; vii. 11–17; 36–50(?); viii. 1–3; ix. 31; 51–56; 61, 62; x. 1; 17–20; 28–42; xi. 5–8; 12; 27, 28; 37, 38; xii. 13–21; 47–50; 57; xiii. 1–17; 31–33; xiv. 1–14; 15–24(?); 28–33; xv. 6–32; xvi. 1–12; 14, 15; 19–31; xvii. 7–19; 28, 29; 32; xviii. 1–14; xix. 1–10; 11–27(?); 39–44; xxi. 23*b*, 24; 28; xxii. 15; 27–32; 35–38; 51; 53*b*; xxiii. 7–12; 27–31; 39–43; 46; xxiv. 13–53[1]. (See also p. 158 ff. on some smaller Lucan additions not included here.)

[1] xii. 54, 55 and xx. 18 have to be added (bringing up the number of verses to 370), if the parallels to them in Matt. xvi. 2, 3 and xxi. 44 are rejected from the text. Perhaps, indeed, the former passage should be added in any case.

	Matthew	Mark	Luke				Acts				Paul	John	Rest of N.T.	Notes.
			Total	Chaps. i, ii	Other Peculiar Parts	Common Parts	Total	Chaps. i–xii	Chaps. xiii–xxviii	The 'We'-Sections				
	a	*b*	*c*	*d*	*e*	*f*	*g*	*h*	*i*	*k*	*l*	*m*	*n*	
ἀγαθοποιέω	..	1	4	..	..	4	..	..	..	..	..	..	5	
ἀδικία	..	..	4	..	3	1	2	2	..	..	12	1	6	
ἄδικος	1	..	4	..	4	..	1	..	1	..	3	..	3	
†*ἀθετέω*	..	2	5[a]	..	..	5[a]	..	..	..	..	6	1	2	[a] 4 times in x. 16.
ἄν with optative (p. 29)	..	..	4	1	1	2	5	3	2	..	..	..	..	
ἀναστάς, ἀναστάντες (p. 29)	2	6	16	1	7	8	18	12	6	..	..		..	[b] Cf. *ἄνθρωπος*, Mt **112**, Mk **56**, Lk **95**, Acts **46**, Paul **124**, Jn **58**, rest of N.T. **53**; and contrast especially the figures as to Acts.
ἀνήρ[b]	8	4	27	3	6	18	100	49	51	4	59	8	10	
ἄνθρωπε (p. 29)	..	..	4	..	1	3	..	..	..	..	3	..	1	
ἀπὸ τοῦ νῦν (p. 29)	..	..	5	1	1	3	1	..	1	..	1	..	..	
ἀπολαμβάνω	..	1	4	..	3	1	..	..	..	..	3	..	1	
ἀπόστολος[c]	1	2[d](?)	6	..	..	6	28	20	8	..	34	1	8	[c] Cf Hort, *The Christian Ecclesia*, p. 26.
ἄρχοντες, of the Jews (p. 30)	..	..	4	..	2	2	5	4	1	..	..	3	..	
αὐτὸς ὁ[e]	1	1[f]	11	2	5	4	2	..	2	..	11	4	6	[d] Or 1; for Tisch and R omit the clause in Mk iii. 14.
ἀφαιρέω[g]	1	1	4	1	2	1	..	..	..	..	1	..	3	
ἀφίστημι	..	..	4	1	..	3	6	3	3	..	3	..	1	[e] With *ἡμέρᾳ, ὥρᾳ* or *καιρῷ* Lk **9**, Acts **2** only.
ἄχρι	..	1	4	1	1	2	15	5	10	3	14	..	14	
βαλλάντιον	..	..	4	..	2	2	..	..	..	..	..	..	..	[f] Also in Appendix to Mk xvi. 14.
βίος	..	1	4	..	2	2	..	..	..	..	2	..	2	
βρέφος	..	..	5	4	..	1	1	1	..	..	1	..	1	[g] See p. 46, below.

		a	b	c	d	e	f	g	h	i	k	l	m	n
20	γε[h]	4	..	8	..	5	3	4	2	2	..	13	1	..
	γονεῖς	1	1	6	3	..	3	..	..	..	..	6	6[i]	..
	δέομαι	1	..	8	..	1	7	7	5	2	..	6	..	..
	(δέκα)	3	1	10[k]	..	10[k]	..	1	..	1	..	..	..	9
	*δὲ καί (p. 30)	3	2	25	1	9	15	7	2	5	1	22	8	5
25	διαλογισμός	1	1	6	1	1	4	..	..	..	..	5	..	1
	διατάσσω	1	..	4	..	3	1	5	1	4	1	6	..	..
	διέρχομαι	1	2	10	2	4	4	20	7	13	1	5	2	1
	δικαιόω	2	..	5	..	3	2	2	..	2	..	27	..	3[l]
	*ἐγένετο followed by καί (p. 31)	1	..	11	..	7	4	1(?)	1(?)	..	..	..	..	..
30	* ,, ,, finite verb (p. 31)	5	2	22	8	5	9	..	..	..	..	..	..	..
	* ,, ,, infinitive (p. 31)	..	1	5	..	1	4	16	6	10	5	..	..	..
	εἴη, optative (p. 31)	..	..	7	1	1	5	4	2	2	..	..	..	..
	εἰμί with dative (p. 31)	3	2	15	3	4	8	10	5	5	1	3	2	3
	εἶναι after preposition and article (p. 31)	..	..	7	2	2	3	3	..	3	1	9	1	1
35	εἶπεν παραβολήν (p. 31)	.	1	7	..	3	4	..	..	..	..	..	..	..
	*εἶπεν δέ, εἶπαν δέ (p. 31)	..	..	59	3	26	30	15	10	5	..	..	1	..
	εἰρήνη	4	1	13[m]	3	3	7	7	4	3	..	42	6	17
	εἰσφέρω	1	..	4	..	..	4	1	..	1	..	1	..	1
	ἔλεγεν δέ; ἔλεγον δέ (p. 32)	1	1	9	..	5	4	..	..	..	..	..	2	..
40	ἔλεος	3	..	6	5	1	..	..	..	..	..	10	..	8
	ἐν μιᾷ τῶν (p. 32)	..	..	5	..	1	4	..	..	..	..	..	..	..
	ἐν ταῖς ἡμέραις ταύταις (p. 32)	..	..	4	1	2	1	3	3	..	..	..	..	..
	*ἐν τῷ with infinitive (p. 32)	3	2	32	5	13	14	7	6	1	..	4	..	4
	*ἐνώπιον	..	..	22	5	7	10	13	10	3	1	17	1	39[n]
45	ἐξαποστέλλω	..	..	4	1[o]	1	2[o]	7	4	3	..	2	..	..
	ἐξέρχομαι ἀπό (p. 32)	5	1	13	..	3	10	3	..	3	1	2	2	1

[h] Including εἰ δὲ μήγε, Mt 1, Lk 5, Paul 1.
[i] All in Jn ix.
[k] 6 times in xix. 13–25. —δέκα ὀκτώ in Lk xiii. 4, 11, 16 is not included.
[l] All in James.
[m] Not including xxiv. 36.
[n] 33 times in Rev.
[o] 3 times with κενούς or κενόν.

Words and Phrases characteristic of St. Luke's Gospel (continued)

		Matthew	Mark	Luke				Acts				Paul	John	Rest of N. T.	Notes.
				Total	Chaps. i, ii	Other Peculiar Parts	Common Parts	Total	Chaps. i–xii	Chaps. xiii–xxviii Th. 'We'-Sections					
	ἐπαίρω [a]	1	..	6	..	5	1	5	2	3	1	3	4	..	[a] With *φωνήν* Lk 1, Acts 3 only.
	ἐπιδίδωμι	2	..	5	..	3	2	2	..	2	1	..	.	..	
	†ἐπιθυμέω	2	..	4	..	3	1	1	..	1	..	5	..	4	
50	ἐπιλαμβάνομαι	1	1	5	..	1	4	7	1	6	..	2	..	3	
	*ἐπιστάτης	..	..	7	..	2	5	..	..	..	.	..	..	..	
	ἐρωτάω [b]	4	3	15	..	7	8	7	3	4	..	4	27 [c]	2	[b] Cf. *ἐπερωτάω* Mt 8, Mk 25, Lk 17, Acts 2, Jn 2 (?).
	ἕτερος [d]	8	.. [c]	33	..	12	21	17	8	9	3	30	1	7	[c] Also in *Peric. de Adultera*, Jn viii. 7.
	ἔτος	1	2	15	4	8	3	11	6	5	..	6	3	11	
55	εὐαγγελίζομαι [f]	1	..	10	2	2	6	15	8	7	1	21	..	7	[d] Cf. *ἄλλος* Mt 30, Mk 22, Lk 10, Acts 5, Paul 30, Jn 32, Rest 21.
	εὐφραίνω	..	..	6[g]	..	6[g]	..	2	2	..	..	3	..	3	
	ἐφίστημι	..	..	7	2	1	4	11	5	6	1	3	..	..	[e] But in Appendix to Mk xvi. 12.
	θαυμάζω ἐπί (p. 33)	..	..	4	1	1	2	1	1	..	..	..	.	.	[f] Cf. the absence of this verb, but the frequency of *εὐαγγέλιον*, in Mk.
	θεραπεύω ἀπό (p. 33)	..	..	4(?)	..	1	3(?)	..	..	..	..	..	..	..	
60	(*θύω*)	1	1	4	..	3[h]	1	4	2	2	..	2	1	..	[g] All in the Lucan parables. Very frequent in LXX.
	ἰάομαι	4	1	11	..	3	8	4	2	2	1	..	3	3	
	ἰδοὺ γάρ (p. 33)	..	..	5	3	..	2	1	1	..	..	1	..	..	[h] All in xv. 23–30.
	*Ἱερουσαλήμ [i]	2[k]	..	27	5	14	8	36	22	14	3	7	..	4	[i] Cf. *Ἱεροσόλυμα* Mt 11, Mk 10, Lk 4, Paul 3, Jn 12.
	καθ' ἡμέραν (p. 33)	1	1	5	..	1	4	6	3	3	..	2	..	2	[k] Both in Mt xxiii. 37.
65	*καί* in apodosis (p. 33)	..	..	4	1	1	2	1	1	..	..	1	..	2	
		a	*b*	*c*	*d*	*e*	*f*	*g*	*h*	*i*	*k*	*l*	*m*	*n*	

		a	b	c	d	e	f	g	h	i	k	l	m	n	
	καὶ αὐτός, &c., nom. (p. 33)	4	5	41	6	25	10	8	1	7	1	12	7	25	
	καὶ οὗτος, &c., nom. (p. 34)	..	..	8	2	1	5	1	..	1	..	2	1	2	
	*καλούμενος with names or appellations (p. 34)	..	..	11	1	4	6	13	7	6	3	..	..	4[l]	[l] All in Rev.
	κατακλίνω	..	..	5	..	3	2	..	..	..	..	..	..	..	
70	κατανοέω	1	..	4	..	..	4	4	3	1	1	1	..	4	
	†κεῖμαι [m]	3	..	6	3	1	2	..	..	..	..	5	7	3	[m] *κεῖμαι εἰς* Lk **2**, Paul **2** only.
	κλαίω [n]	2	3	11	..	6	5	2	1	1	1	3	8	8	[n] With *ἐπί* Lk **3** only.
	κλίνω [o]	1	..	4	..	1	3	..	..	..	..	..	1	1	[o] Used of *ἡμέρα* Lk **2** only.
	κοιλία = 'womb' (p. 34)	1	..	7	5	2	..	2	1	1	..	1	1	..	
75	†κριτής	3	..	6	..	3	3	4	1	3	..	1	..	5	
	*Κύριος, ὁ, used of Jesus in narrative (p. 34)	..	..	12	..	6	6	..	..	..	..	..	5	..	
	λαός [p]	14	2	36	8	4	24	48	29	19	..	11	29	26[r]	[p] See also *πᾶς ὁ λαός* below.
	λέγω παραβολήν (p. 35)	..	..	6	..	3	3	..	..	..	..	..	..	..	[q] Also in *Peric. de Adultera*, Jn viii. 2 (?).
	*λίμνη	..	..	5	..	2	3	..	..	..	..	..	..	6[s]	[r] 13 times in Heb.
80	(λιμός)	1	1	4[t]	..	3	1	2	2	..	..	2	.	2	[s] All in Rev.
	†λύχνος	2	1	6	..	1	5	..	..	..	..	..	1	4	[t] Twice in xv. 14, 17.
	μετὰ ταῦτα (p. 35)	..	..	5		3	2	4	1	3	..	..	8	11	
	(μήν)	..	..	5	4[u]	1	..	5	1	4	1	1	..	7	[u] All in i. 24–56.
	†μιμνήσκομαι	3	..	6	2	2	2	2	2	..	..	2	3	7	
85	(μνᾶ)	.	..	7[v]	..	7[v]	..	..	..	..	..	..	..	..	[v] All in xix. 13–25.
	νομικός	1	..	6	..	1	5	..	..	.	..	2	..	..	
	νῦν [w]	4	3	14	2	6	6	25	9	16	1	52	28	..	[w] Including *ἀπὸ τοῦ νῦν* as given above, and *τὰ νῦν* Acts **5**, *τὸ νῦν* Acts **1**.
	(οἰκονόμος)	..	.	4	.	3[x]	1	..	..	..	..	5	..	1	[x] All in xvi. 1–8.
	οἶκος = 'household' or 'family' (p. 35)	.	..	7(?)	4	2(?)	1(?)	7	4	3	1	8[y]	..	4	[y] 7 times in Pastoral Epistles.

Words and Phrases characteristic of St. Luke's Gospel (continued)

		Matthew	Mark	Luke				Acts				Paul	John	Rest of N. T.	Notes.
				Total	Chaps. i, ii	Other Peculiar Parts	Common Parts	Total	Chaps. i–xii	Chaps. xiii–xxviii	The 'We'-Sections				
90	ὁμοίως	3	2	11	..	8	3	..	..	..	..	4	3	8	
	ὄνομα nom., in 'whose name was' &c., (p. 35)	1	1	7	5	1	1	1	..	1	..	..	3	3	
	ὀνόματι = by name (p. 35)	1	1	7	1	4	2	22	11	11	5	..	..	..	
	ὅς in attraction (p. 36)	2	1	11	2	4	5	22	11	11	..	18	8	10	
	οὐχί, ἀλλά (p. 36)	..	..	5	1	3	1	..	..	..	..	2	1	..	
95	παρὰ τοὺς πόδας (p. 36)	1	..	4	..	2	2	5	4	1	..	..	..	..	
	παραγίνομαι	3	1	8	..	3	5	20	7	13	1	2	1[a]	1	[a] Also in *Peric. de Adultera*, Jn viii. 2 (?).
	*παραχρῆμα	2[b]	..	10	1	2	7	6	3	3	..	..	..	..	[b] Both in Mt xxi. 19, 20.
	†παρέχω[c]	1	1	4	..	2	2	5	..	5	2	5	..	..	[c] With *κόπον* or *κόπους*, Mt **1**, Mk **1**, Lk **2**, Paul **1**.
	πᾶς, or ἅπας, ὁ λαός (p. 36)	1	..	10	1	1	8	6	5	1	..	..	..	1	
100	†πειρασμός	2	1	6	..	1	5	1	..	1	..	4	..	7	
	†πέμπω	4	1	10	..	4	6	11	4	7	..	15	32	6	
	πίμπλημι[d]	2	..	13	8	2	3	9	6	3	..	..	..	.	[d] In Bruder, s.v. *πλήθειν*.
	πλῆθος[e]	..	2	8	2	2	4	16	6	10	1	..	2	3	[e] *πᾶν*, or *ἅπαν*, *τὸ πλῆθος* Lk **4**, Acts **3** only.
	πλήν	5	1	15	..	6	9	4	1	3	1	5	..	1	
105	πλούσιος	3	2	11	..	8	3	..	..	..	..	3	..	9	
	πράσσω	..	..	6	..	4	2	13	2	11	..	18	2	..	
	*πρός, used of speaking to (p. 36)	..	5	99	12	34	53	52	27	25	1	2	19	4	
		a	*b*	*c*	*d*	*e*	*f*	*g*	*h*	*i*	*k*	*l*	*m*	*n*	

		a	b	c	d	e	f	g	h	i	k	l	m	n
	προσδέχομαι	.	1	5	2	..	3	2	..	2	..	3	..	3
	προσδοκάω	2	..	6	1	..	5	5	2	3	3	..	..	3
110	προστίθημι [f]	2	1	7	..	1	6	6	5	1	..	1	..	1
	προσφωνέω	1	..	4	..	1	3	2	..	2	..	..	..	..
	ῥῆμα	5	2	19	9	1	9	14	10	4	..	9	12	8
	στραφείς (p. 37)	3	..	7	..	3	4	..	..	..	..	..	2	..
	συγγενεύς, συγγενής, συγγενίς [g]	..	1	5	3	1	1	1	1	..	..	4	1	..
115	(συλλαμβάνω) [h]	1	1	7	4	2	1	4	2	2	..	1	1	1
	σύν	4	6	23	3	10	10	52	20	32	5	38	3	2
	συνέχω	1	..	6	..	2	4	3	1	2	1	2	..	..
	συνκαλέω	..	1	4	..	2	2	3	2	1	..	..	..	..
	σωτηρία [i]	..	..	4	3	1	..	6	2	4	2	18	1	16
120	τε	3	..	9	1	2	6	134 [k]	45	89	15	23	3	22
	τίς; with optative (p. 37)	..	1(?)	7	1	1	5	4	2	2	..	..	..	..
	τίς ἐξ ὑμῶν; (p. 37)	2	..	5	..	3	2	..	..	..	..	..	..	..
	*τις with nouns (p. 37)	1	2	38	1	22	15	63	18	45	13	28	7	10
	τό before a sentence (p. 38)	1	2	8	1	1	6	2	1	1	..	10	..	1
125	τό, τά, before prepositions (p. 38)	1	1	8	1	5	2	15	2	13	3	23	..	8
	*τοῦ before infinitives (p. 39)	6	..	24	9	8	7	22	7	15	3	17	..	8
	τοῦτον = 'him' (p. 39)	1	..	7	..	1	6	10	6	4	..	4	7	1
	*ὑπάρχω [l]	3	..	15	..	7	8	25	10	15	4	12	..	5
	*ὑποστρέφω	..	..	21	4	6	11	11	4	7	1	1	..	2
130	ὕψιστος	1	2	7	4	..	3	2	1	1	..	..	..	1
	†ὑψόω	3	..	6	1	5 [m]	..	3	2	1	..	1	5	2
	(φάτνη)	..	..	4	3 [n]	1	..	..	..	..	..	..	..	..
	*φίλος	1	..	15	..	11	4	3	1	2	1	..	6	4
	φυλάσσω	1	1	6	1	2	3	8	2	6	1	8	3	4

[f] προσέθετο with infinitive Lk **2**, Acts **1** only.

[g] Cf. also συγγένεια Lk **1**, Acts **2** only.

[h] Used in three senses, viz. Lk **4**, Jam **1** of conception, Lk **1**, Paul **1** of assisting, and elsewhere of capturing.

[i] See also σωτήρ Lk **2**, Acts **2**, Paul **12**, Jn **1**, Rest of N. T. **7**, and σωτήριον Lk **2**, Acts **2**, Paul **1**, and σωτήριος Paul **1**.

[k] The readings are in several cases doubtful, so the exact numbers are uncertain in Acts.

[l] τὰ ὑπάρχοντα Mt **3**, Lk **8**, Acts **1**, Paul **1**, Heb **1**.

[m] Lk xiv. 11; xviii. 14, are counted in this column, though the words are also used in Mt xxiii. 12.

[n] All in ii. 7–16.

Words and Phrases characteristic of St. Luke's Gospel (continued)

		Matthew	Mark	Luke				Acts				Paul	John	Rest of N. T.	Notes.
				Total	Chaps. i, ii	Other Peculiar Parts	Common Parts	Total	Chaps. i–xii	Chaps. xiii–xxviii	The 'We'-Sections				
135	φωνή with γίνομαι (p. 39)	..	1(?)	4	1	..	3	4	3	1	..	..	1	4	
	χαίρω, of 'rejoicing,' not of 'greeting' (p. 39)	3	1	11	1	6	4	5	3	2	..	28	8	5	
	*χάρις	..	..	8	3	2	3	17	6	11	..	99	4	27	
	χήρα	..	3	9	1	5	3	3	3	..	..	8[a]	..	2	[a] 7 times in 1 Tim.
	*ὡς = 'when' (p. 40)	..	1	19	5	8	6	29	8	21	8	3	16	..	
140	ὡσεί	3	1	9[b]	..	3[b]	6	6	4	2	..	1	..	1	[b] This includes the doubtful passage, Lk xxii 44.
	Total	207	110	1435	210	539	686	1235	556	679	110	951	312	518	
					749										

The following four words are added here, as deserving special notice, though they do not occur in Luke *twice as often* as in Matthew and Mark together. For, while occurring in Luke more often than in Matthew and Mark together, they are found *in Luke and Acts together four times as often as in Matthew and Mark together*. So they are strongly characteristic of Luke, if he is assumed to be the author both of the Third Gospel and of Acts.

	Matthew	Mark	Luke				Acts				Paul	John	Rest of N. T.	Notes.
			Total	Chaps. i, ii	Other Peculiar Parts	Common Parts	Total	Chaps. i–xii	Chaps. xiii–xxviii	The 'We'-Sections				
ἅγιος [a]	10	7	20	11	..	9	53	37	16	1	77	5	62	[a] With πνεῦμα Mt **5**, Mk **4**, Lk **13**, Acts **41**, Paul **17**, Jn **3**, Rest of N. T. **8** (not in Rev).—(ἅγιοι not in Gospels except Mt xxvii. 52, but Acts **4**, Paul **39**, Rest of N. T. **17**.)
ἄγω	4	3	13	..	4	9	26	9	17	2	7	12 [b]	1	[b] Also in *Peric. de Adultera*, Jn viii. 3.
ἱκανός [c]	3	3	9	..	4	5	18	6	12	4	7	..	..	[c] Used of time Lk **3**, Acts **8** (including 'We'-Sections **3**).
4 ὁ, with words inserted between the art. and noun (p. 40)	1	3	7	1	2	4	20	3	17	1	57	1	33(?)	
Total . .	18	16	49	12	10	27	117	55	62	8	148	18	96	

And there are some other words and phrases which, though not quite falling under the above rules, are to be observed as more or less characteristic of Luke, viz. αἰρέω, ἀκούω with τοῦ λόγου, ἁμαρτωλός, ἀναιρέω, ἀνθ' ὧν, ἅπας, ἀπολογέομαι, αὐτός in nominative (even without καί), βουλή, δεῖ, διότι, δοξάζω, ἐγγίζω, ἔθος, ἐπέρχομαι, αἱ ἔρημοι, ἡμέρα with γίνεσθαι, ἦν and ἦσαν with participles, Θεός, καθώς, καὶ γάρ, κατὰ πόλιν or πόλεις, the article with infinitives (besides ἐν τῷ; see Moulton and Geden's *Concordance*, p. 679, or Bruder, p. 593), μονογενής, παρά = 'beyond,' παύω, προσέχετε ἑαυτοῖς, σταθείς, συγχαίρω, τις generally, ὑγιαίνω, φόβος, χαρίζομαι, χρόνοι.

Observe also the extreme rarity of the historic present in the narrative (only in vii. 40; viii. 49; xi. 37, 45; xxiv. 12 (?), 36 (?), in contrast with Matthew **78**, Mark **151**)[1]; the rarity of ἀμήν (Matthew **31**, Mark **13**, Luke **6**), and of πάλιν (Matthew **17**, Mark **28**, Luke **3**); the absence of ῥαββεί (Matthew **4**, Mark **3**, John **8** only).

Some Remarks on the above Lucan Words and Phrases.

A.

Of the 140 different words and phrases, no less than 72, being more than half of them, occur once or more in chapters i, ii; 85 of them are found in Matthew and 64 of them in Mark; and there are no less than 108 of them in Acts, and 43 in the brief 'We'-Sections of that book (see pp. 142, 150).

B.

68 of them are absent from chapters i, ii; only 13 of them are absent from the 'other peculiar' portions (see below), and only 5 of them from the whole of the 'peculiar' portions including chapters i, ii; and only 10 of them from the 'common' portions.

[1] See more on this below, p. 113 ff.

C.

The number of verses in Luke i, ii is 132, being rather more than one-ninth of the 1,149[1] verses into which the Gospel is divided. But they contain 210, i. e. slightly more than one-seventh, of the 'characteristic' words and phrases. So we find here (as in the case of Matthew, but not to so large an extent) that such expressions are used more abundantly in the first two chapters than in the rest of the Gospel.

D.

In the other 22 chapters there are 367 verses which have here been classed as 'peculiar' to Luke, as being apparently drawn from sources not used by Matthew or Mark. When the 132 verses of chapters i, ii are added to these, we have altogether 499 'peculiar' verses against 650 'common' verses in this Gospel. That is to say, the peculiar portions constitute very little more than three-sevenths of the whole 1,149 verses. But they are found to contain 749, or more than half of the 1,435 occurrences of the 140 'characteristic' words and phrases, which are thus seen to be scattered much more thickly over the 'peculiar' than the 'common' portions.

And here we find, to a much larger extent than we found in the case of Matthew, that the 'characteristic' expressions which thus predominate are on the whole[2] such as are indications of the author's style, not being merely words required or suggested by the subject-matter: see e. g. ἐγένετο καί; καὶ αὐτός; Κύριος; ὁμοίως; τις with nouns; τοῦ before infinitives; ὡς = when[3].

[1] According to the ordinary numbering 1,151; but the best texts and R.V. omit xvii. 36 and xxiii. 17, bringing down the number to 1,149.

[2] Not exclusively, for δέκα and μνᾶ are exceptions.

[3] See also ἔτος, εὐφραίνω, κοιλία, πίμπλημι, πλούσιος, φίλος.

SECTION IV.

GENERAL REMARKS ON THE WORDS AND PHRASES CHARACTERISTIC OF THE THREE SYNOPTIC GOSPELS.

A.

The chief result of an examination of the above lists is a very strong impression that the compilers (or at any rate Matthew and Luke, for probably Mark is mainly a source) dealt very freely with the sources which they used. To a large extent they clothed the narratives, and to some extent they clothed the sayings[1], which they derived from those sources, in their own favourite language.

Therefore it is less surprising to me than it would otherwise be to fail, as after a careful search I have failed, to find any expressions which can be certainly set down as characteristic of any source (whether Logian, Marcan, or specially Lucan).

B.

The following is a comparative summary of results as to the distribution of the characteristic words and phrases:—

1. In Matthew, they are scattered more than twice as thickly over the peculiar portions (including chapters i–ii) as they are over the common portions[2].

2. In Mark, they are rather more thickly scattered over the small peculiar portions than they are over the large common portions.

3. In Luke, they are scattered more than half as thickly again, but less than twice as thickly, over the peculiar portions as they are over the common portions.

[1] On the far greater frequency of verbal coincidences in the recitative than in the narrative portions of the Gospels, see Westcott, *Introduction to Study of Gospels*, pp. 198–200 (8th ed. 1895).

[2] But this is largely caused by the special subject-matter of some of the parables, and by γεννάω: therefore 15 of the Matthaean words are bracketed, as comparatively unimportant, against 2 of the Marcan and 7 of the Lucan ones.

APPENDIX TO PART I

I HERE give the references to the occurrences of those of the 'characteristic words and phrases' on pp. 4–21, which do not stand consecutively in a Concordance, and which therefore cannot be quite easily traced there.

I. WORDS AND PHRASES CHARACTERISTIC OF ST. MATTHEW'S GOSPEL.

βασιλεία τῶν οὐρανῶν.

Mt iii. 2; iv. 17; v. 3, 10, 19 *bis*, 20; vii. 21; viii. 11; x. 7; xi. 11, 12; xiii. 11, 24, 31, 33, 44, 45, 47, 52; xvi. 19; xviii. 1, 3, 4, 23; xix. 12, 14, 23; xx. 1; xxii. 2; xxiii. 14; xxv. 1.

Compare *βασιλεία τοῦ Θεοῦ*, or *Θεοῦ*, Mt **4**, Mk **14**, Lk **32**, Acts **6**, Paul **8**, Jn **2**, Rev **1**.

See additional note, p. 41, on the use of *οὐρανός* and *οὐρανοί*.

γενηθήτω.

Mt vi. 10; viii. 13; ix. 29; xv. 28; xxvi. 42.
Acts i. 20 (LXX).
Rom xi. 9 (LXX).

ἐρρέθη.

Mt v. 21, 27, 31, 33, 38, 43.
Rom ix. 12, 26 (LXX). (Also *ἐρρέθησαν* in Gal iii. 16.)
Rev vi. 11; ix. 4.

ἡμέρα κρίσεως.

Mt x. 15; xi. 22, 24; xii. 36.
2 Pet ii. 9; iii. 7; 1 Jn iv. 17.

See also *κρίσις*.

λεγόμενος, used with names.

Mt i. 16; ii. 23; iv. 18; ix. 9; x. 2; xxvi. 3, 14, 36; xxvii. 16, 17, 22, 33 *bis*.
Mk xv. 7.
Lk xxii. 1, 47.

Acts iii. 2; vi. 9.
Jn iv. 5, 25; ix. 11; xi. 16, 54; xix. 13, 17; xxi. 2.

Πατὴρ ἡμῶν, ὑμῶν, σου, αὐτῶν.

Mt v. 16, 45, 48; vi. 1, 4, 6 *bis*, 8, 9, 14, 15, 18 *bis*, 26, 32; vii. 11; x. 20, 29; xiii. 43; xxiii. 9.
Mk xi. 25.
Lk vi. 36; xii. 30, 32.
Rom i. 7; 1 Cor i. 3; 2 Cor i. 2; Gal i. 4; Eph i. 2; Phil i. 2; iv. 20; Col i. 2; 1 Thes i. 3; iii. 11, 13; 2 Thes i. 2; ii. 16; Philem 3. (Always ἡμῶν in Paul.)
Jn xx. 17.

Πατὴρ ὁ ἐν (τοῖς) οὐρανοῖς.

Mt v. 16, 45; vi. 1, 9; vii. 11, 21; x. 32, 33; xii. 50; xvi. 17; xviii. 10, 14, 19.
Mk. xi. 25.

Πατὴρ ὁ οὐράνιος.

Mt v. 48; vi. 14, 26, 32; xv. 13; xviii. 35; xxiii. 9.
(οὐράνιος besides in N. T. only Lk 1 (?), Acts 1.)
Altogether Πατήρ is used of God in the Synoptic Gospels Mt 45, Mk 5, Lk 17.

πληρόω, of Scriptures being fulfilled.

Mt i. 22; ii. 15, 17, 23; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxvi. 54, 56; xxvii. 9.
Mk xiv. 49.
Lk iv. 21; xxiv. 44.
Acts i. 16; iii. 18; xiii. 27.
Jn xii. 38; xiii. 18; xv. 25; xvii. 12; xix. 24, 36.
Jam ii. 23.

πονηρός, ὁ; πονηρόν, τό, of the evil one, or evil.

Mt v. 37*, 39*; vi. 13*; xiii. 19, 38*.
Rom xii. 9; Eph vi. 16*; 2 Thes iii. 3*.
Jn xvii. 15*.
1 Jn ii. 13, 14; iii. 12*; v. 18, 19*.
* In these cases the word may be either masculine or neuter. Lk vi. 45; 1 Cor v. 13 refer to men, so are not included here: see however the former passage.

πρὸς τό with infinitive.

Mt v. 28; vi. 1; xiii. 30; xxiii. 5; xxvi. 12.
Mk xiii. 22.
Lk xviii. 1.

Acts iii. 19.
2 Cor iii. 13; Eph vi. 11; 1 Thes ii. 9; 2 Thes iii. 8.

ῥηθέν, and once ῥηθείς.

Mt i. 22; ii. 15, 17, 23; iii. 3 (*ῥηθείς*); iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxii. 31; xxiv. 15; xxvii. 9.

σκανδαλίζομαι ἐν.

Mt xi. 6; xiii. 57; xxvi. 31, 33.
Mk vi. 3.
Lk vii. 23.

συμβούλιον λαμβάνω.

Mt xii. 14; xxii. 15; xxvii. 1, 7; xxviii. 12.

συμφέρει.

Mt v. 29, 30; xviii. 6; xix. 10.
1 Cor vi. 12; x. 23; 2 Cor viii. 10.
Jn xi. 50; xvi. 7; xviii. 14.

The participle is used in the same sense in Acts xx. 20; 1 Cor xii. 7; 2 Cor xii. 1; Heb xii. 10.

τί σοι, or ὑμῖν, δοκεῖ;

Mt xvii. 25; xviii. 12; xxi. 28; xxii. 17, 42; xxvi. 66.

φαίνομαι.

Mt i. 20; ii. 7, 13, 19; vi. 5, 16, 18; ix. 33; xiii. 26; xxiii. 27, 28; xxiv. 27, 30.
Mk xiv. 64. (Also in Appendix, xvi. 9.)
Lk ix. 8; xxiv. 11.
Rom vii. 13; 2 Cor xiii. 7; Phil ii. 15.
Heb xi. 3; Jam iv. 14; 1 Pet iv. 18.

The active *φαίνω* is used Jn **2**, 2 Pet **1**, 1 Jn **1**, Rev **4**. See Thayer's *Lex.* s. v.

ὥρα with ἐκείνη, in narrative.

Mt viii. 13*; ix. 22*; xv. 28*; xvii. 18*; xviii. 1; xxvi. 55.
Lk vii. 21.
Acts xvi. 33.
Jn iv. 53; xix. 27.

Elsewhere only in discourses Mt x. 19; xxiv. 36; Mk xiii. 11, 32; and in Rev xi. 13.

* In these 4 cases used of instantaneous cures: cf. also Jn iv. 53.

II. WORDS AND PHRASES CHARACTERISTIC OF ST. MARK'S GOSPEL.

ἔρχεται, ἔρχονται, historic presents.

Mt xxvi. 36, 40, 45.

Mk i. 40; ii. 3, 18; iii. 20, 31; v. 15, 22, 35, 38; vi. 1, 48; viii. 22; x. 1, 46; xi. 15, 27 *bis*; xii. 18; xiv. 17, 32, 37, 41, 66; xvi. 2.

Lk viii. 49.

Jn iv. 5, 7; vi. 5 (?); xi. 20 (?), 38; xii. 12 (?), 22 *bis*; xiii. 6; xviii. 3; xx. 1, 2, 6, 18, 26; xxi. 13.

In LXX only 28 times, viz. Kings **27**, Job **1**.

ὃ ἐστιν, without a participle.

Mk iii. 17; vii. 11, 34; xii. 42; xv. 16, 42.

Col i. 24 (?).

Heb vii. 2; Rev xxi. 17 (?).

οἰκία and οἶκος without mention of owner.

Mt ix. 28; xiii. 1, 36; xvii. 25.

Mk ii. 1; iii. 20; vii. 17, 24; ix. 28, 33; x. 10.

ὅτι used in reciting ('recitantis').

Mt ix. 18; xiii. 11; xix. 8; xxi. 16; xxvi. 72, 74, 75; xxvii. 43.

Mk i. 15, 37, 40; ii. 12; iii. 11; iv. 21; v. 23, 28, 35; vi. 18, 23, 35; viii. 4; ix. 31; x. 33; xii. 6, 7; xiii. 6; xiv. 27, 58 *bis*, 69, 71, 72.

Lk i. 25, 61; iv. 21, 41, 43; v. 26; vii. 4; viii. 49; xv. 27; xvii. 10; xix. 42; xx. 5; xxii. 61.

Acts v. 23, 25; vi. 11; xiii. 34; xv. 1; xvi. 36; xvii. 3, 6; xviii. 13; xix. 21; xxiii. 20; xxiv. 21; xxv. 8; xxviii. 25.

Rom iii. 8; iv. 17; viii. 36; ix. 17; 1 Cor xiv. 21; 2 Cor vi. 16; Gal i. 23; iii. 8.

Jn i. 20, 32; iv. 17, 39, [42]; vi. 42; viii. 33; ix. 9 *b*, 11, 23, 41; x. 34, 36; xiii. 33; xviii. 9; xx. 18.

Heb vii. 17; x. 8; xi. 18; Jam i. 13; 1 Jn ii. 4; iv. 20; Rev iii. 17.

Classification in this case is difficult and uncertain[1]: Bruder's list of ὅτι 'recitativum' has been mainly followed. Cf. Winer, § lx. 9; also § xxiv. 4 on Mk ix. 11, &c.

[1] See additional note on p. 41.

παρίστημι, intransitive.

Mk iv. 29; xiv. 47, 69, 70; xv. 35 (?), 39.
Lk i. 19; xix. 24.
Acts i. 10; iv. 10, 26 (LXX); ix. 39; xxiii. 2, 4; xxvii. 23, 24.
Rom xiv. 10; xvi. 2; 2 Tim iv. 17.
Jn xviii. 22; xix. 26.

πολλά, adverbial.

Mk i. 45; iii. 12; v. 10, 23, 38, 43; vi. 20; ix. 26; xv. 3.
Rom xvi. 6, 12; 1 Cor xvi. 12, 19.
Jam iii. 2.

In all other cases πολλά is more probably an accusative.

III. WORDS AND PHRASES CHARACTERISTIC OF ST. LUKE'S GOSPEL.

ἄν with optative.

Lk i. 62; vi. 11; ix. 46; xv. 26.
Acts v. 24; viii. 31; x. 17; xvii. 18; xxvi. 29.

ἀναστάς, ἀναστάντες.

Mt ix. 9; xxvi. 62.
Mk i. 35; ii. 14; vii. 24; x. 1; xiv. 57, 60. (Also in Appendix, xvi. 9.)
Lk i. 39; iv. 29, 38, 39; v. 25, 28; vi. 8; xi. 7, 8; xv. 18, 20; xvii. 19; xxii. 45, 46; xxiii. 1; xxiv. 33. (Also in the very doubtful verse, xxiv. 12.)
Acts i. 15; v. 6, 17, 34; viii. 27; ix. 18, 39; x. 13, 20, 23; xi. 7, 28; xiii. 16; xiv. 20; xv. 7; xxii. 10, 16; xxiii. 9.

ἄνθρωπε.

Lk v. 20; xii. 14; xxii. 58, 60.
Rom ii. 1, 3; ix. 20.
Jam ii. 20.

In Paul and James with, in Luke without, ὦ.
Also in the addition to Lk vi. 5 in Codex D.

ἀπὸ τοῦ νῦν.

Lk i. 48; v. 10; xii. 52; xxii. 18, 69.
Acts xviii. 6.
2 Cor v. 16.

(Also in *Pericope de Adultera*, Jn viii. 11.)

ἄρχοντες, of the Jews.

Lk xiv. 1 ; xxiii. 13, 35 ; xxiv. 20.
Acts iii. 17 ; iv. 5, 8, 26 ; xiii. 27.
Jn vii. 26, 48 ; xii. 42. (Cf. also iii. 1.)

δὲ καί.

Mt x. 30 ; xviii. 17 ; xxv. 24. (xxiv. 49 is not reckoned.)
Mk xiv. 31 (?) ; xv. 40.
Lk ii. 4 ; iii. 9, 12 ; iv. 41 ; v. 10, 36 ; vi. 39 ; ix. 61 ; x. 32 ; xi. 18 ; xii. 54, 57 ; xiv. 12 ; xvi. 1, 22 ; xviii. 9 ; xix. 19 ; xx. 11, 12, 31 ; xxi. 16 ; xxii. 24 ; xxiii. 32, 35, 38.
Acts ii. 26 ; v. 16 ; xiii. 5 ; xix. 31 ; xxi. 16 ; xxii. 28 ; xxiv. 9.
Rom viii. 26 ; 1 Cor i. 16 ; iv. 7 ; vii. 3, 4, 28 ; xiv. 15 ; xv. 15(?) ; 2 Cor iv. 3 ; v. 11 ; vi. 1 ; viii. 11 ; xi. 6 ; Eph v. 11 ; Phil iii. 18 ; iv. 15 ; 1 Tim v. 13, 24 ; 2 Tim ii. 5 ; Tit iii. 14 ; Philem 9, 22.
Jn ii. 2 ; iii. 23 ; xv. 24 ; xviii. 2, 5 ; xix. 19, 39 ; xxi. 25.
Jam ii. 2, 25 ; 2 Pet i. 15 ; ii. 1 ; Jude 14.

These references can only be verified in Bruder, for Moulton and Geden's *Concordance* omits both δέ and καί.

ἐγένετο, followed by καί.

Mt ix. 10.
Lk v. 1, 12, 17 ; viii. 1, 22 ; ix. 51 ; xiv. 1 ; xvii. 11 ; xix. 15 ; xxiv. 4, 15.
Acts v. 7 (?).

ἐγένετο, followed by finite verb.

Mt vii. 28 ; xi. 1 ; xiii. 53 ; xix. 1 ; xxvi. 1. (In all 5 cases with ὅτε ἐτέλεσεν, after discourses of Jesus.)
Mk i. 9 ; iv. 4.
Lk i. 8, 23, 41, 59 ; ii. 1, 6, 15, 46 ; vii. 11 ; ix. 18, 28, 33, 37 ; xi. 1, 14, 27 ; xvii. 14 ; xviii. 35 ; xix. 29 ; xx. 1 ; xxiv. 30, 51.

ἐγένετο, followed by infinitive.

Mk ii. 23. (Cf. also γίνεται, Mk ii. 15.)
Lk iii. 21 ; vi. 1, 6, 12 ; xvi. 22.
Acts iv. 5 ; ix. 3, 32, 37, 43 ; xi. 26 ; xiv. 1 ; xvi. 16 ; xix. 1 ; xxi. 1, 5 ; xxii. 6, 17 ; xxvii. 44 ; xxviii. 8, 17.

The total occurrences of ἐγένετο in the historical books are Mt **13**, Mk **16**, Lk **71**, Acts **52** (besides ἐγίνετο **2**), Jn **17**. We find ἐγένετο δέ Lk **17**, Acts **21** only. Cf. Plummer's note in *Int. Crit. Commentary* on Luke, p. 45.

εἴη, optative.

Lk i. 29; iii. 15; viii. 9; ix. 46; xv. 26; xviii. 36; xxii. 23.
Acts viii. 20; x. 17; xx. 16; xxi. 33.

εἰμί, &c., with dative.

Mt xii. 45; xvi. 22; xix. 27.
Mk xi. 23, 24.
Lk i. 14; ii. 7, 10; vi. 32, 33, [34]; vii. 41; viii. 30, 42; ix. 13, 38; x. 39; xii. 20, 24; xiv. 10.
Acts iv. 32; vii. 5, 44; viii. 21; x. 6; xviii. 10; xxi. 9; xxiv. 10 (?), 11; xxv. 16.
Rom ix. 2, 9; 1 Cor ix. 16.
Jn xviii. 10; xix. 40.
Jam iv. 17; Rev xxi. 7 *bis*.

In this case the classification of instances is uncertain and unsatisfactory, because of the difficulty of determining whether the dative is governed by the verb or by the accompanying noun. Therefore such passages as Lk i. 45; Acts ii. 39; xxii. 15; Rom ii. 14; 1 Cor i. 18; ii. 14; xi. 14, 15; 2 Cor ix. 1; Phil i. 28; iii. 7 are omitted here, though suggested by Bruder, pp. 244–260. But it is clear that this use of the verb substantive is characteristic of Luke and Acts.

εἶναι, after preposition and article.

Lk ii. 4, 6; v. 12; ix. 18; xi. 1, 8; xix. 11.
Acts xviii. 3; xix. 1; xxvii. 4.
Rom i. 20; iii. 26; iv. 11, 16; viii. 29; xv. 16; 1 Cor x. 6; Eph i. 12; Phil i. 23. (In Paul always *εἰς τό*.)
Jn xvii. 5.
Jam i. 18.

εἶπεν παραβολήν.

Mk xii. 12.
Lk vi. 39; xii. 16; xv. 3; xviii. 9; xix. 11; xx. 19; xxi. 29.

εἶπεν δέ, εἶπαν δέ.

[Mt xii. 47 is excluded, being placed in margin by WH and bracketed by Tisch.]
Lk i. 13, 34, 38; iv. 3, 24; vi. 8, 9, 39; vii. 48, 50; viii. 25; ix. 9, 13, 14, 20, 50, 59, 60, 61, 62; x. 18, 28; xi. 2, 39; xii. 13, 15, 16, 20, 22, 41; xiii. 7, 23; xv. 3, 11, 21, 22; xvi. 3, 25, 27,

31; xvii. 1, 6, 22; xviii. 6, 9, 19, 26, 28; xix. 9, 19; xx. 13, 41; xxii. 36, 52, 60, 67, 70; xxiv. 17, 44.
Acts iii. 6; v. 3; vii. 1, 33; viii. 29; ix. 5, 15; x. 4; xi. 12; xii 8; xviii. 9; xix. 4; xxi. 39; xxiii. 20; xxv. 10. (Cf. also *εἶπον δέ* xi. 8; xxii. 10.)
Jn xii. 6. (Also in *Pericope de Adultera*, viii. 11.)

ἔλεγεν δέ, ἔλεγον δέ.

Mt xxvi. 5.
Mk vii. 20.
Lk v. 36*; ix. 23; x. 2; xii. 54*; xiii. 6; xiv. 7, 12; xvi. 1*; xviii. 1.
Jn vi. 71; x. 20.
* *δὲ καί.*

ἐν μιᾷ τῶν.

Lk v. 12, 17*; viii. 22*; xiii. 10; xx. 1*.
* *ἐν μιᾷ τῶν ἡμερῶν.*

ἐν ταῖς ἡμέραις ταύταις.

Lk i. 39; vi. 12; xxiii. 7; xxiv. 18. (Cf. also i. 24 *μετά.*)
Acts i. 15; vi. 1; xi. 27.
(*ἐν ταῖς ἡμ. ἐκείναις* is more usual, viz. Mt 3, Mk 4, Lk 5, Acts 3, Rev 1.)

ἐν τῷ, with infinitive.

Mt xiii. 4, 25; xxvii. 12.
Mk iv. 4; vi. 48.
Lk i. 8, 21; ii. 6, 27, 43; iii. 21; v. 1, 12; viii. 5, 40, 42; ix. 18, 29, 33, 34, 36, 51; x. 35, 38; xi. 1, 27, 37; xii. 15; xiv. 1; xvii. 11, 14; xviii. 35; xix. 15; xxiv. 4, 15, 30, 51.
Acts ii. 1; iii. 26; iv. 30; viii. 6; ix. 3; xi. 15; xix. 1.
Rom iii. 4 (LXX); xv. 13; 1 Cor xi. 21; Gal iv. 18.
Heb ii. 8; iii. 12, 15; viii. 13.

ἐξέρχομαι ἀπό.

Mt xii. 43; xv. 22 (?); xvii. 18; xxiv. 1, 27.
Mk xi. 12.
Lk iv. 35 *bis*, 41; v. 8; viii. 2, 29, 33, 35, 38, 46; ix. 5; xi. 24; xvii. 29.
Acts xvi. 18, 40; xxviii. 3.
1 Cor xiv. 36; Phil iv. 15.

Jn xiii. 3; xvi. 30.
Rev xix. 5.

Cf. *ἐξέρχομαι ἐκ* Mt **5**, Mk **10**, Lk **0**, Acts **4**, Paul **2**, Jn **5**, Heb **2**, Jam **1**, 1 Jn **1**, Rev **8**.

θαυμάζω ἐπί.

Lk ii. 33; iv. 22; ix. 43; xx. 26.
Acts iii. 12.

Cf. *ἐκθαυμάζω ἐπί*, Mk xii. 17.

θεραπεύω ἀπό.

Lk v. 15; vi. 18 (?); vii. 21; viii. 2.

In vi. 18 *ἀπό* may perhaps depend on *ἐνοχλούμενοι*. viii. 43 is not a parallel case. The phrase is only found once in LXX.

ἰδοὺ γάρ.

Lk i. 44, 48; ii. 10; vi. 23; xvii. 21.
Acts ix. 11.
2 Cor vii. 11.

καθ' ἡμέραν.

Mt xxvi. 55.
Mk xiv. 49.
Lk ix. 23; xi. 3; xvi. 19; xix. 47; xxii. 53.
Acts ii. 46, 47; iii. 2; xvi. 5; xvii. 11; xix. 9. (Cf. also xvii. 17 *κατὰ πᾶσαν ἡμέραν*.)
1 Cor xv. 31; 2 Cor xi. 28.
Heb vii. 27; x. 11. (Cf. also iii. 8, 13.)

καί, in apodosis.

Lk ii. 21; vii. 12; xi. 34 *bis* (?). (Cf. also xiii. 25.)
Acts i. 10.
2 Cor ii. 2.
Jam iv. 15; Rev xiv. 10 (?).

For other cases in Luke, see under **ἐγένετο** followed by **καί**.

καὶ αὐτός, &c. (nominatives).

Mt xx. 10; xxi. 27; xxv. 44; xxvii. 57.
Mk iv. 38; vi. 47; viii. 29; xiv. 15; xv. 43.
Lk i. 17, 22, 36; ii. 28, 37, 50; iii. 23; iv. 15; v. 1, 14, 17, 37; vi. 20; vii. 12; viii. 1, 22, 42; ix. 36, 51; xi. 46; xiv. 1, 12; xv. 14; xvi. 24, 28; xvii. 11, 13, 16; xviii. 34; xix. 2 *bis*, 9; xxii. 23, 41; xxiv. 14, [15], 25, 28, 31, 35, 52.
Acts viii. 13; xv. 32; xxi. 24; xxii. 20; xxiv. 15, 16; xxv. 22; xxvii. 36.

Rom viii. 23 *bis*; xi. 31; xv. 14 *bis*; Gal ii. 17; Eph iv. 11; Phil ii. 24; Col i. 17, 18; 1 Thes ii. 14; 2 Tim ii. 10.
Jn iv. 12, 45; vii. 10; xvii. 8, 19, 21; xviii. 28.
Heb i. 5; ii. 14; iv. 10; v. 2; viii. 10; xi. 11 (?); xiii. 3; Jam ii. 6; 1 Pet i. 15; ii. 5; 1 Jn ii. 2, 6; iv. 13, 15; Rev iii. 20; vi. 11; xii. 11; xiv. 10, 17; xvii. 11; xviii. 6; xix. 15 *bis*; xxi. 3, 7.

καὶ οὗτος, &c. (nominatives).

Lk i. 36; ii. 12; viii. 13 (?), 41 (?); xvi. 1; xx. 28; xxii. 56, 59.
Acts xvii. 7.
Rom xi. 31; 1 Tim iii. 10.
Jn xvii. 25.
Heb xi. 39; 1 Jn iv. 3.

Cf. also καὶ τοῦτο in Rom xiii. 11; 1 Cor vi. 6, 8; Eph ii. 8; Phil i. 28; 3 Jn 5, and καὶ ταῦτα in Heb xi. 12.

καλούμενος, with names or appellations.

Lk. i. 36*; vi. 15; vii. 11; viii. 2; ix. 10; x. 39; xix. 2, 29; xxi. 37; xxii. 3; xxiii. 33.
Acts i. 12, 23; iii. 11; vii. 58; viii. 10*; ix. 11; x. 1; xiii. 1; xv. 22, 37; xxvii. 8, 14, 16.
Rev i. 9; xii. 9; xvi. 16; [xix. 11*].

Always with proper names, except in the three cases marked *. In Heb v. 4 and xi. 8 the meaning is different, viz. 'summoned.'

κοιλία = 'womb.'

Mt xix. 12.
Lk i. 15, 41, 42, 44; ii. 21; xi. 27; xxiii. 29.
Acts iii. 2; xiv. 8.
Gal i. 15.
Jn iii. 4.

Κύριος, ὁ, in narrative.

Lk vii. 13, 19; x. 1, 39; xii. 42; xiii. 15; xvii. 5, 6; xviii. 6; xix. 8; xxii. 61 *bis*.
Jn iv. 1; vi. 23; xi. 2; xx. 20; xxi. 12.

Also in Appendix to Mk xvi. 19, 20: in the former verse perhaps with Ἰησοῦς, as in the doubtful passage Lk xxiv. 3. It is the constant title in the 'Gospel of Peter,' being used 13 times in the fragment known to us.

It is very often used of the risen and ascended Christ in the other books of the N. T.: perhaps Acts 20, Epistles 46, Rev 2, but it is sometimes difficult to say whether Christ

or the Father is referred to. All these are cases in which *ὁ Κύριος* stands alone, not with *Ἰησοῦς* or *Ἰησοῦς Χριστός*.

λέγω παραβολήν.

Lk v. 36; xii. 41; xiii. 6; xiv. 7; xviii. 1; xx. 9.

μετὰ ταῦτα.

Lk v. 27; x. 1; xii. 4; xvii. 8; xviii. 4.
Acts vii. 7; xiii. 20; xv. 16; xviii. 1.
Jn iii. 22; v. 1, 14; vi. 1; vii. 1; xiii. 7; xix. 38; xxi. 1. (Cf. *μετὰ τοῦτο* ii. 12; xi. 7, 11; xix. 28.)
Heb iv. 8; 1 Pet i. 11; Rev i. 19; iv. 1, 2; vii. 9; ix. 12; xv. 5; xviii. 1; xix. 1; xx. 3. (Cf. *μετὰ τοῦτο* vii. 1.)
Also in Appendix to Mk xvi. 12.

οἶκος = 'household' or 'family.'

Mt x. 6; xv. 24 (both *οἴκου Ἰσραήλ*).
Lk i. 27, 33, 69; ii. 4; x. 5 (?); xvi. 27 (?); xix. 9.
Acts ii. 36; vii. 42 (LXX), (both *οἶκος Ἰσραήλ*); x. 2; xi. 14; xvi. 15, 31; xviii. 8.
1 Cor i. 16; 1 Tim iii. 4, 5, 12; v. 4; 2 Tim i. 16; iv. 19; Tit i. 11.
Heb viii. 8 *bis* (LXX), 10 (LXX, all three of Israel and Judah); xi. 7.

ὄνομα, nom., in 'whose name was,' &c.

Mt xxvii. 57 (*τοὔνομα*, perhaps an accusative).
Mk xiv. 32.
Lk i. 5, 26, 27 *bis*; ii. 25; viii. 41; xxiv. 13.
Acts xiii. 6.
Jn i. 6; iii. 1; xviii. 10.
Rev vi. 8; viii. 11; ix. 11.

ὀνόματι = by name.

Mt xxvii. 32.
Mk v. 22.
Lk i. 5; v. 27; x. 38; xvi. 20; xix. 2 (with *καλούμενος*); xxiii. 50; xxiv. 18.
Acts v. 1, 34; viii. 9; ix. 10, 11, 12, 33, 36; x. 1; xi. 28; xii. 13; xvi. 1, 14; xvii. 34; xviii. 2, 7, 24; xix. 24; xx. 9; xxi. 10; xxvii. 1; xxviii. 7.

ὅς, in attraction.

Mt xviii. 19; xxiv. 50.
Mk vii. 13.

Lk i. 4; ii. 20*; iii. 19*; v. 9 (?); ix. 36, 43*; xii. 46; xv. 16; xix. 37*; xxiii. 41; xxiv. 25*.
Acts i. 1*, 22; ii. 22; iii. 21*, 25; vii. 16, 17, 45; viii. 24; ix. 36; x. 39*; xiii. 39*; xvii. 31; xx. 38; xxi. 19, 24; xxii. 10*, 15; xxiv. 21; xxv. 18; xxvi. 16, 22.
Rom iv. 17; xv. 18; 1 Cor vi. 19; vii. 1, 39; 2 Cor i. 4, 6; x. 8, 13; xii. 17, 21; Eph i. 6, 8; ii. 10; iii. 20; iv. 1; 2 Thes i. 4; Tit iii. 6.
Jn iv. 14; vii. 31, 39 (?); xv. 20; xvii. 5 (?), 9, 11; xxi. 10.
Heb v. 8; vi. 10; ix. 20 (LXX); Jam ii. 5; 1 Pet iv. 11; 2 Pet ii. 12; 1 Jn iii. 24; Jude 15 *bis*; Rev xviii. 6.

The only 'attraction' here considered is that of the relative pronoun to a noun (expressed or understood). On the various kinds of attraction see Winer, § xxiv. 1–3.

* In these cases with *πάντων*, *πασῶν*, or *πᾶσιν*: cf. also Jude 15.

οὐχί, ἀλλά.

Lk i. 60; xii. 51; xiii. 3, 5; xvi. 30.
Rom iii 27; 1 Cor x. 29.
Jn ix. 9.

παρὰ τοὺς πόδας.

Mt xv. 30.
Lk vii. 38; viii. 35, 41; xvii. 16.
Acts iv. 35, 37; v. 2; vii. 58; xxii. 3.

Cf. *πρὸς τοὺς πόδας* Mk **2**, Lk **1**, Acts **1**, Jn **1**, Rev **1**.

πᾶς, or ἅπας, ὁ λαός.

Mt xxvii. 25.
Lk ii. 10; iii. 21*; vii. 29; viii. 47; ix. 13; xviii. 43; xix. 48*; xx. 6*; xxi. 38; xxiv. 19.
Acts iii. 9, 11; iv. 10†; v. 34; x. 41; xiii. 24†.
Heb ix. 19.

Also in *Pericope de Adultera*, Jn viii. 2.

* *ἅπας*. † *πᾶς ὁ λαὸς Ἰσραήλ*.

πρός, used of speaking to.

Mk iv. 41*; x. 26; xii. 7*; xv. 31*; xvi. 3*. (xii. 12 is excluded.)
Lk i. 13, 18, 19, 34, 55, 61; ii. 15*, 18, 20, 34, 48, 49; iii. 12, 13; iv. 4, 21, 23, 36*, 43; v. 4, 10, 22, 31, 33, 34, 36; vi. 3, 9, 11; vii. 24, 40, 50; viii. 21, 22, 25*; ix. 3, 13, 14, 23, 33, 43, 50, 57, 59, [62]; x. 2, 26, 29; xi. 1, 5, 39; xii. 1, 3 (?), 15, 16, 22, 41 ***bis*** (?); xiii. 7, 23; xiv. 3, 5, 7 *bis*, 23, 25; xv. 3,

22; xvi. 1; xvii. 1, 22; xviii. 9, 31; xix. 5, 8, 9, 13, 33, 39; xx. 2, 3, 9, 23, 25, 41; xxii. 15, 52, 70; xxiii. 4, 14, 22; xxiv. 5, 10, 14*, 17, 18, 25, 32, 44. (xx. 19 is excluded.)

Acts i. 7; ii. 12, 29, 37, 38†; iii. 12, 22, 25; iv. 1, 8, 19, 23; v. 8, 9†, 35; vii. 3; viii. 20, 26; ix. 10, 11†, 15; x. 28; xi. 14, 20; xii. 8, 15, 21 (?); xv. 7, 36; xvi. 37; xviii. 6, 14; xix. 2, 2†; xxi. 37, 39; xxii. 8, 10, 21, 25; xxiii. 3; xxv. 16, 22†; xxvi. 1, 14, 26, 28†, 31*; xxviii. 4*, 17, 21, 25. (xxiii. 30 is excluded.)

Rom x. 21; 1 Thes ii. 2.

Jn ii. 3; iii. 4; iv. 15, 33*, 48, 49; vi. 5, 28, 34; vii. 3, 35*, 50; viii. 31, 33, 57; xi. 21; xii. 19*; xvi. 17*; xix. 24*.

Heb v. 5; vii. 21 (?); 2 Jn 12 (?); 3 Jn 14 (?). (Heb i. 7, 8, 13; xi. 18 are excluded.)

In Mt iii. 15 WH mg and Tisch have *εἶπεν πρὸς αὐτόν*.

* *πρὸς ἀλλήλους, ἑαυτούς, ἑαυτάς.* † In these 6 cases in Acts the verb is understood, not expressed.

στραφείς.

Mt vii. 6 (*στραφέντες*); ix. 22; xvi. 23.

Lk vii. 9, 44; ix. 55; x. 23; xiv. 25; xxii. 61; xxiii. 28.

Jn i. 38; xx. 16 (*στραφεῖσα*).

Always used of Jesus, except in Mt vii. 6 and Jn xx. 16.

τίς; with optative.

Mk viii. 37 (?).

Lk i. 62; vi. 11; viii. 9; ix. 46; xv. 26; xviii. 36; xxii. 23.

Acts v. 24; x. 17; xvii. 18; xxi. 33.

Mk viii. 37 is more probably a subjunctive. So Gould *in loc.* Cf. Winer, § xli *a* 4 *b*, and Moulton's note on p. 360.

τίς ἐξ ὑμῶν;

Mt vi. 27; vii. 9 (with *ἄνθρωπος*).

Lk xi. 5; xii. 25; xiv. 28; xv. 4 (with *ἄνθρωπος*); xvii. 7. (Cf. also xi. 11 *τίνα ἐξ ὑμῶν;* and xiv. 5 *τίνος ὑμῶν;*)

τις, with nouns.

Mt xviii. 12.

Mk xiv. 51; xv. 21.

Lk i. 5; vii. 2, 41; viii. 2, 27 (?); ix. 8, 19; x. 25, 30, 31, 33, 38 *bis*; xi. 1, 27, 36; xii. 4, 16; xiii. 31; xiv. 2, 16; xv. 11; xvi. 1, 19, 20; xvii. 12; xviii. 2, 18, 35; xix. 12; xxi. 2; xxii. 56, 59 (*ἄλλος τις*); xxiii. 8, 19, 26; xxiv. 22, 41.

Acts iii. 2; v. 1, 2; viii. 9 *bis*, 34 (*ἑτέρου τινός*), 36; ix. 10, 19*, 33, 36, 43; x. 1, 5, 6, 11, 48*; xi. 5; xiii. 6, 15; xiv. 8; xv. 2 (*τινας ἄλλους*), 36*; xvi. 1, 9, 12*, 14, 16; xvii. 5, 6, 20, 21, 34; xviii. 2, 14, 23, 24; xix. 1, 14, 24, 32 (*ἄλλο τι*); xx. 9; xxi. 10 (?), 16, 34 (*ἄλλο τι*); xxii. 12; xxiv. 1 *bis*, 18, 24*; xxv. 13*, 14, 16, 19 *bis*, 26; xxvii. 1, 8, 16, 26, 27, 39; xxviii. 3.

Rom i. 11, 13; viii. 39; ix. 11; xiii. 9; xv. 26; 1 Cor i. 16 (*τινα ἄλλον*); vii. 12; ix. 12; xi. 18; xiv. 24; xvi. 7; 2 Cor x. 8; xi. 1, 16; Gal vi. 1; Eph vi. 8; Phil ii. 1 *quater*; iii. 4 (*τις . . . ἄλλος*); iv. 8 *bis*; Col ii. 23; 1 Tim v. 4, 16, 24.

Jn i. 46; iv. 46; v. 5, 14; xi. 1; xii. 20; xxi. 5.

Heb ii. 7, 9 (both LXX); iv. 7; x. 27; xi. 40; xii. 15 (LXX), 16; Jam i. 18; v. 12; Jude 4.

* With *ἡμέραι* in these 6 places only.

Some adjectives as well as substantives are included under 'nouns.'

τις is also used with *εἷς* in Lk xxii. 50; Jn xi. 49, and perhaps in Mk xiv. 47, 51; and with *δύο* in Lk vii. 19; Acts xxiii. 23.

τό, before a sentence.

Mt xix. 18.

Mk ix. 10, 23.

Lk i. 62; ix. 46; xix. 48; xxii. 2, 4, 23, 24, 37.

Acts iv. 21; xxii. 30.

Rom viii. 26; xiii. 9, 9 (?); 1 Cor iv. 6; Gal v. 14; Eph iv. 9; Phil i. 29 *bis*; iv. 10; 1 Thes iv. 1.

Heb xii. 27.

τό, τά, before prepositions.

Mt xxiv. 17.

Mk ii. 2.

Lk ii. 39; viii. 15 (?); x. 7; xix. 42; xxii. 37*; xxiv. 19*, 27*, 35.

Acts i. 3*; (iv. 24; xiv. 15; xvii. 24 LXX); xviii. 25*; xxiii. 11*, 15*; xxiv. 10*, 14, 22*, 22; xxv. 14; xxviii. 7*, 10, 15*.

Rom i. 15; ix. 5; xii. 18; xv. 17; 1 Cor xiii. 10; 2 Cor v. 10; x. 7; Eph i. 10 *bis*; vi. 21, 22*; Phil i. 12, 27*, 29; ii. 19*, 20*, 23*; iv. 18; Col i. 20 *bis*; iii. 2; iv. 7, 8*.

Heb ii. 17; v. 1; 2 Pet i. 3; 1 Jn ii. 15, 16; (Rev x. 6 *ter* LXX).

* *τὰ περί* (in Lk xxii. 37 *τὸ περί*).

τοῦ, before infinitive.

Mt ii. 13; iii. 13; xi. 1; xiii. 3; xxi. 32; xxiv. 45.

Lk i. 9, 57, 74, 77, 79; ii. 6, 21 *a*, 24, 27; iv. 10, 42; v. 7; viii. 5; ix. 51; x. 19; xii. 42; xvii. 1; xxi. 22; xxii. 6, 31; xxiv. 16, 25, 29, 45.

Acts iii. 2, 12; [v. 31;] vii. 19; ix. 15; x. 25, 47; xiii. 47 (LXX); xiv. 9, 18; xv. 20; xviii. 10; xx. 3, 20, 27, 30; xxi. 12; xxiii. 20; xxvi. 18 *bis*; xxvii. 1, 20*.

Rom i. 24; vi. 6; vii. 3; viii. 12; xi. 8 *bis*, 10 (LXX); xv. 22, 23*; 1 Cor ix. 10*; x. 13; xvi. 4*; 2 Cor i. 8*; viii. 11 *a**; Gal iii. 10; Phil iii. 10, 21*.

Heb v. 12*; x. 7 (LXX), 9 (LXX); xi. 5; Jam v. 17; 1 Pet iii. 10 (LXX); iv. 17*; Rev xii. 7.

Eleven cases are excluded, because there the τοῦ is governed by a preposition or ἕως, viz. Mt vi. 8; Lk ii. 21 *b*; xxii. 15; Acts viii. 40; xxiii. 15; 2 Cor vii. 12; viii. 11 *b*; Gal ii. 12; iii. 23; Heb ii. 15; Jam iv. 15: and in some of the cases included above, especially those marked*, the genitive is mainly or entirely dependent on the previous noun or verb. See Winer, § xliv. 4.

τοῦτον = 'him.'

Mt xxvii. 32.

Lk ix. 26; xii. 5; xix. 14; xx. 12, 13; xxiii. 2, 18.

Acts ii. 23; iii. 16; v. 31, 37; (vii. 35 *b*); x. 40; xiii. 27; xv. 38; xvi. 3; xxv. 24.

1 Cor ii. 2; iii. 17; Phil ii. 23; 2 Thes iii. 14.

Jn v. 6; vi. 27; vii. 27; ix. 29; xviii. 40; xix. 12; xxi. 21.

Heb viii. 3.

So also ταύτην Lk xiii. 16; and cf. the use of τούτου, Acts xiii. 23, 38.

φωνή, with γίνομαι.

Mk i. 11 (?).

Lk i. 44; iii. 22; ix. 35, 36.

Acts ii. 6; vii. 31; x. 13; xix. 34.

Jn xii. 30.

Rev viii. 5; xi. 15, (19); (xvi. 18).

Plural in Rev.

χαίρω, of rejoicing, not of greeting.

Mt ii. 10; v. 12; xviii. 13.

Mk xiv. 11.

Lk i. 14; vi. 23; x. 20 *bis*; xiii. 7; xv. 5, 32; xix. 6, 37; xxii. 5; xxiii. 8.

Acts v. 41; viii. 39; xi. 23; xiii. 48; xv. 31.

Rom xii. 12, 15 *bis*; xvi. 19; 1 Cor vii. 30 *bis*; xiii. 6; xvi. 17; 2 Cor ii. 3; vi. 10; vii. 7, 9, 13, 16; xiii. 9; Phil i. 18 *bis*; ii. 17, 18, 28; iii. 1 (?); iv. 4 *bis* (?), 10; Col i. 24; ii. 5; 1 Thes iii. 9; v. 16.

Jn iii. 29; iv. 36; viii. 56; xi. 15; xiv. 28; xvi. 20, 22; xx. 20.

1 Pet iv. 13; 2 Jn 4; 3 Jn 3; Rev xi. 10; xix. 7.

Bp. Lightfoot renders 'farewell' in Phil iii. 1, and suggests a combination of the two senses in iv. 4.

ὡς = 'when.'

Mk ix. 21.

Lk i. 23, 41, 44; ii. 15, 39; iv. 25; v. 4; vii. 12; xi. 1; xii. 58; xv. 25; xix. 5, 29, 41; xx. 37 (?); xxii. 66; xxiii. 26; xxiv. 32 *bis*.

Acts i. 10; v. 24; vii. 23; viii. 36; ix. 23; x. 7, 17, 25; xiii. 25, 29; xiv. 5; xvi. 4, 10, 15; xvii. 13; xviii. 5; xix. 9, 21; xx. 14, 18; xxi. 1, 12, 27; xxii. 11, 25; xxv. 14; xxvii. 1, 27; xxviii. 4.

Rom xv. 24; 1 Cor xi. 34; Phil ii. 23: with ἄν in all three cases.

Jn ii. 9, 23; iv. 1, 40; vi. 12, 16; vii. 10; xi. 6, 20, 29, 32, 33; xviii. 6; xix. 33; xx. 11; xxi. 9. (Also in *Pericope de Ad.* viii. 7.)

In some of these cases ὡς can be best rendered by 'as,' but in all of them there is some reference to time.

ὁ, &c., with words inserted between the article and noun.

Mt vii. 3.

Mk iv. 19; v. 26; vi. 36.

Lk i. 70; vi. 42; ix. 12, 37; xvi. 10, 15; xix. 30.

Acts v. 16; viii. 14; x. 45; xiii. 42; xv. 23; xvi. 2; xvii. 13, 28; xix. 25, 38; xx. 21, 26; xxi. 21, 27; xxii. 1; xxiii. 21; xxv. 27; xxvi. 3, 11; xxvii. 2.

Rom i. 12; ii. 27 *bis*; iii. 26; iv. 12; vii. 22; viii. 18; ix. 11, 25 (LXX); xi. 5, 8, 21, 27; xvi. 5, 14, 15; 1 Cor iv. 11; vi. 19; xvi. 19; 2 Cor i. 11; iv. 16; vii. 10 *bis*; viii. 2, 7, 14; ix. 2; xii. 11; Gal i. 2, 17; iv. 25, 26; Eph i. 15; iii. 16; Phil ii. 30 *bis*; iii. 14; iv. 21; Col i. 2; ii. 5, 14; iii. 22; iv. 15 *bis*; 1 Tim iv. 14; v. 3, 5, 16; vi. 3, 19; 2 Tim i. 3, 5; iv. 9; Tit i. 9; ii. 12; iii. 15; Philem 2.

Jn ix. 13.

Heb ii. 2; ix. 15; x. 32; xi. 7; Jam iii. 17; 1 Pet i. 11 *ter*, 14; iii. 2, 3, 15, 16, 19; iv. 2, 8, 12; v. 2, 9; 2 Pet i. 4, 9; ii. 7, 13; iii. 6, 7, 10; Jude 7; Rev ii. 12 (?); iii. 1 (?), 7 (?), 14 (?); v. 13; xvii. 14 (?).

This list, mainly derived from Bruder, p. 598, might perhaps be enlarged. Adjectives agreeing with the substantive are not included among the 'words inserted,' nor are conjunctions and particles.

Additional Note on **οὐρανός** *and* **οὐρανοί** (p. 25).

The singular and plural are used as follows by the various writers in the New Testament. It will be seen that Matthew, Hebrews, and 2 Peter are the only books in which the plural is more frequent than the singular; but in the Pauline Epistles they are almost equal.

	Mt	Mk	Lk	Acts	Paul	Jn	Heb	Jam	1 Pet	2 Pet	1, 2, 3 Jn	Rev
οὐρανός	27	12	31	24	11	18	3	2	2	1	0	51
οὐρανοί	55	5	4	2	10	0	7	0	1	5	0	1

The one case in Rev is xii. 12, a quotation from or reminiscence of LXX, in which *οὐρανοί* occurs 4 times with *εὐφραίνειν*, viz. Deut xxxii. 43; Ps xcv. 11; Is xliv. 23; xlix. 13 (*εὐφρ.* is also found with the singular in 1 Chro xvi. 31; Is xlv. 8).

The plural is not frequent in LXX: it only occurs about 50 times against more than 600 occurrences of the singular. It is most common in the Psalms, where it is used about 30 times.

Additional Note on **ὅτι** *used in reciting* (p. 28).

Only very striking cases, in which *oratio directa* immediately and certainly follows *ὅτι*, were given on p. 28. But see also Mt iv. 6; vii. 23; x. 7; xiv. 26; xxvii. 47; xxviii. 7; Mk iii. 21, 22 *bis*; vi. 4, 14; vii. 6, 20; xii. 19, 29; xiv. 14; Lk ii. 23; iv. 4, 10, 12; v. 36; vii. 16 *bis*; ix. 22; xiv. 30; xv. 2; xix. 7, 31; xxiii. 5; xxiv. 34, 46; Acts ii. 13; iii. 22; vii. 6; ix. 38; xi. 3 (?); xxiii. 5; xxiv. 21; xxvi. 31; Rom iii. 10; ix. 17; 1 Cor xiv. 25; Gal iii. 10; 2 Thes iii. 10; Jn iv. 35, 52; vi. 14; vii. 12, [40]; ix. 9 *a*, 17; xiii. 11; xv. 25. The addition of these cases would exclude this entry from the list on p. 11, as the numbers thus become Mt **14**, Mk **34**, Lk **28**; but the construction still remains more characteristic of Mark than of any other book of the N. T.

PART II

Indications of Sources

SECTION I.

IDENTITIES IN LANGUAGE.

These are so numerous and so close, and in many cases they contain constructions or words which are so very unusual or even peculiar, that the use of written Greek documents is prima facie suggested by them. Certainly they throw very serious difficulties in the way of an exclusively 'oral theory[1].' And, so far as they extend, they render the hypothesis of independent translations from the Logia, or from any other Aramaic source, extremely improbable.

These identities are of three kinds (**A, B, C**):—

A. In the construction of sentences.

(i) In Mark, Matthew, and Luke[2]:—

1.

Mk ii. 10 ἵνα δὲ εἰδῆτε κ.τ.λ.—λέγει τῷ παραλυτικῷ· Σοὶ λέγω, ἔγειρε κ.τ.λ.	Mt ix. 6 ἵνα δὲ εἰδῆτε κ.τ.λ.—τότε λέγει τῷ παραλυτικῷ· ἔγειρε κ.τ.λ.	Lk v. 24 ἵνα δὲ εἰδῆτε κ.τ.λ.—εἶπεν τῷ παραλελυμένῳ· Σοὶ λέγω, ἔγειρε κ.τ.λ.

[1] They would make such a theory impossible if we did not know that the memories of teachers and learners were trained and cultivated in Judaea to an extent far beyond anything within our own experience. See Schürer, *Hist. of Jewish People*, II. i. 324 (E. T.). The Rev. A. Wright, in *Some New Testament Problems*, p. 94 ff., gives some interesting illustrations and parallels.

[2] Mark is placed first, as being, or nearly approaching to being, one of the original documents (if such there were), much more probably than Matthew or Luke.

2.

Mk iii. 19 *καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.*	Mt x. 4 *καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.*	Lk vi. 16 *καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης.*

Observe also in Mk xiv. 10; Mt xxvi. 14; Lk xxii. 3, and again in Mk xiv. 43; Mt xxvi. 47; Lk xxii. 47 the repetition of the fact that Judas was 'one of the twelve' or 'of the number of the twelve.'

3.

Mk xii. 14; Lk xx. 21 *ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις.*	Mt xxii. 16 *τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις.*

(ii) In Mark and Matthew :—

1[1].

Mk i. 16; Mt iv. 18 *ἦσαν γὰρ ἁλεεῖς.*

2[1].

Mk v. 28 *ἔλεγεν γὰρ ὅτι Ἐὰν ἅψωμαι κ.τ.λ.*	Mt ix. 21 *ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἅψωμαι κ.τ.λ.*

3.

Mk viii. 2; Mt xv. 32 *ἤδη ἡμέραι τρεῖς προσμένουσίν μοι κ.τ.λ.*

On the construction see Winer, § lxii. 2 and note. In Mk WH mg has *ἡμέραις τρισίν* with B only.

4.

Mk xiii. 14; Mt xxiv. 15 *ὁ ἀναγινώσκων νοείτω.*

5[1].

Mk xiv. 2 *ἔλεγον γάρ, Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.*	Mt xxvi. 5 *ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.*

6[1].

Mk xv. 10 *ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.*	Mt xxvii. 18 *ᾔδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.*

[1] Parenthetical additions of explanations.

(iii) In Mark and Luke:—

1.

Mk i. 7 *οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.*	Lk iii. 16 *οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.*

Cf. also Jn i. 27. The only other instances of this construction (*οὗ . . . αὐτοῦ*) seem to be Mk vii. 25; Acts xv. 17; [1 Pet ii. 24 Tisch but not WH or R;] Rev iii. 8; vii. 2, 9; xiii. 8, 12; xx. 8.

2 [1].

Mk v. 8 *ἔλεγεν γὰρ αὐτῷ Ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.*	Lk viii. 29 *παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου.*

The appeal of the demons having been first recorded, the cause of it is thus added afterwards, in both Gospels.

(iv) In Matthew and Luke:—

1.

Mt vii. 3 *τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκόν.*	Lk vi. 42 *τὴν ἐν τῷ ὀφθαλμῷ σου δοκόν.*

Such an insertion of words between the article and its noun is found here only in Matthew, but 3 times in Mark, and frequently in Luke, Acts, and other books. See p. 21.

B. In single words and short phrases [2].

(i) In Mark, Matthew, and Luke:—

1.

ἀπαρθῇ Mk ii. 20; Mt ix. 15; Lk v. 35.

ἀπαίρω and *ἀπαίρομαι* here only in N. T.: but the active *ἀπαίρω* is frequent in LXX.

[1] Parenthetical addition of explanation.

[2] As a rule, the identities in language which seem to the compiler most remarkable have been placed first in the following lists. But this rule has not been uniformly observed, for it has been thought best to group together instances taken from the same passage, e. g. the two from Mk ii. 20, 21, and the four from Mk viii. 3–7. The appended notes draw attention to the rarity of the word, and to the consequent degree of unlikelihood that anything but a common written origin can account for its use in more than one Gospel. In these notes, as elsewhere, the figures printed in thick type denote that the word or phrase occurs so many times in the New Test. or its various books, or in the Septuagint.

2.

ἐπίβλημα Mk ii. 21 ; Mt ix. 16 ; Lk v. 36 *bis*.

Here only in N. T.: LXX **1**. Used in Classical Greek of a cloak or of hangings, not of a patch.

3.

σπορίμων Mk ii. 23 ; Mt xii. 1 ; Lk vi. 1.

σπόριμος here only in N. T.: LXX **4**.

4.

τίλλοντες Mk ii. 23 ; *τίλλειν* Mt xii. 1 ; *ἔτιλλον* Lk vi. 1.

τίλλω here only in N. T.: LXX **3**. In Greek generally, *τίλλω* is used of hair, *δρέπω* of flowers and fruit.

5.

εὐκοπώτερον { Mk ii. 9 ; Mt ix. 5 ; Lk v. 23.
{ Mk x. 25 ; Mt xix. 24 ; Lk xviii. 25.

εὔκοπος only once besides in N. T. (*εὐκοπώτερον* Lk xvi. 17): LXX **2**. Apparently not common in Classical Greek.

6.

δυσκόλως Mk x. 23 ; Mt xix. 23 ; Lk xviii. 24.

The adverb here only in N. T.: *δύσκολος* only in the following verse of Mark: LXX **1**.

7.

κατασκευάσει τὴν ὁδόν σου Mk i. 2 ; Mt xi. 10 ; Lk vii. 27.

In quotation from Mal iii. 1 where LXX has *ἐπιβλέψεται*.—*κατασκευάζω* also Lk **1**, Heb **6**, 1 Pet **1**, LXX **30**, but nowhere with *ὁδός* or any similar word.

8.

ζημιωθῆναι Mk viii. 36 ; *ζημιωθῇ* Mt xvi. 26 ; *ζημιωθείς* Lk ix. 25.

ζημιόω elsewhere only Paul **3** ; LXX **7**.

9.

ἐντραπήσονται Mk xii. 6 ; Mt xxi. 37 ; Lk xx. 13.

ἐντρέπομαι elsewhere in this sense with acc. only Lk **2**, Heb **1**, and LXX about **6** times.

10.

κατεγέλων αὐτοῦ Mk v. 40 ; Mt ix. 24 ; Lk viii. 53.

καταγελάω here only in N. T.: LXX about **22**.

11.

οὐ μὴ γεύσωνται θανάτου Mk ix. 1; Mt xvi. 28; Lk ix. 27.

The phrase is also used in Jn viii. 52 and Heb ii. 9: never in LXX, but cf. 2 Ki iii. 35 οὐ μὴ γεύσωμαι ἄρτου.

12.

ἀφείλεν Mk xiv. 47; Mt xxvi. 51; Lk xxii. 50, with ὠτάριον, ὠτίον, and οὖς respectively.

ἀφαιρέω also Lk **3**, Paul **1**, Heb **1**, Rev **2**, but never in a physical sense as here. ἀποκόπτω would have seemed a more likely word, as in Jn xviii. 10, 26, and in Judg i. 6, 7. In LXX, however, ἀφαιρέω is used of cutting off the head in Gen xl. 19; 1 Ki xvii. 46, 51; 2 Ki iv. 7 (?); xvi. 9; xx. 22; 4 Ki vi. 32; Judith xiii. 8; xiv. 15; 1 Macc vii. 47 (of right hand also); xi. 17; 2 Macc i. 16 (?). Cf. also Lev i. 16; 1 Ki xxiv. 5, 6, 12.

13.

μετὰ μαχαιρῶν καὶ ξύλων Mk xiv. 43, 48; Mt xxvi. 47, 55; Lk xxii. 52.

ξύλον in this sense here only in N. T.: and very rare in LXX, ῥάβδος and βακτηρία being the usual words: see, however, 2 Ki xxiii. 21; Is x. 15; also 2 Ki xxi. 19; xxiii. 7; 1 Chro xx. 5 of the staff of a spear.

14.

ἀνέξομαι ὑμῶν Mk ix. 19; Mt xvii. 17; Lk ix. 41.

Here only in Gospels: but Acts **1**, Paul **10**, Heb **1**: LXX **12**.

15[1].

υἱοὶ τοῦ νυμφῶνος Mk ii. 19; Mt ix. 15; Lk v. 34.

νυμφών here and Mt xxii. 10 only in N. T.: in LXX only Tobit **2**.

16[1].

ἐξέδετο Mk xii. 1; Mt xxi. 33; Lk xx. 9; also ἐκδώσεται Mt xxi. 41.

ἐκδίδυμαι here only in N. T.: LXX **18**, but not in this sense of 'letting out.'

17[1].

κατασκηνοῖν Mk iv. 32; Mt xiii. 32; κατεσκήνωσεν Lk xiii. 19.

κατασκηνόω besides in N. T. only Acts ii. 26 from LXX: in LXX it is very frequent.

[1] These three words or phrases being such as would be required, or at least such as would be naturally suggested, by the subject-matter, not much stress is laid upon them.

(ii) In Mark and Matthew[1] :- -

1.

κυναρίοις Mk vii. 27 ; Mt xv. 26 ; *κυνάρια* Mk vii. 28 ; Mt xv. 27.

κυνάριον here only in N. T., and never in LXX.

2.

ἀπὸ τῶν ψιχίων Mk vii. 28 ; Mt xv. 27.

ψιχίον here only in N. T. : never in LXX or in Classical Greek.

3.

νήστεις Mk viii. 3 ; Mt xv. 32.

νῆστις here only in N. T. : *νήστης* or *νῆστις* LXX **1**.

4.

ἐκλυθήσονται ἐν τῇ ὁδῷ Mk viii. 3 ; *ἐκλυθῶσιν ἐν τῇ ὁδῷ* Mt xv. 32.

ἐκλύω besides also Paul **1**, Heb **2** : frequent in LXX, and about **8** times in exactly the same sense as here.

5.

ἐπ' ἐρημίας Mk viii. 4 ; *ἐν ἐρημίᾳ* Mt xv. 33.

ἐρημία here only in Gospels, and Paul **1**, Heb **1** : LXX **7**. In N. T. *ἔρημος τόπος* and *ἡ ἔρημος* are the usual forms.

6.

ἰχθύδια Mk viii. 7 ; Mt xv. 34.

ἰχθύδιον here only in N. T., and never in LXX.

7.

ὁ ἐμβαπτόμενος Mk xiv. 20 ; *ὁ ἐμβάψας* Mt xxvi. 23.

ἐμβάπτω here only in N. T., and never in LXX.

8.

εἰς τὸ τρύβλιον Mk xiv. 20 ; *ἐν τῷ τρυβλίῳ* Mt xxvi. 23.

τρύβλιον here only in N. T. : LXX **19**.

9.

μύλος ὀνικός Mk ix. 42 ; Mt xviii. 6.

ὀνικός here only in N. T. and never in LXX or elsewhere.

10.

ἐκολόβωσεν Mk xiii. 20 *bis* ; *ἐκολοβώθησαν, κολοβωθήσονται* Mt xxiv. 22.

κολοβόω here only in N. T. : LXX **1**, but more frequent in the fragments of the other Greek versions.

[1] It would be very easy to lengthen this list.

11.

προείρηκα ὑμῖν Mk xiii. 23; Mt xxiv. 25.

προερῶ here only in Gospels: Paul **4**, Heb **1** (?), 2 Pet **1**, Jude **1**: LXX **12**.

12.

ἀντάλλαγμα Mk viii. 37; Mt xvi. 26.

Here only in N. T.: LXX **10**.

13.

ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ Mk vi. 14; *αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ* Mt xiv. 2.

ἐνεργέω here only in Gospels, but in Epistles **18**: LXX **7**.

14.

φρονεῖς Mk viii. 33; Mt xvi. 23.

φρονέω here only in Gospels; but Acts **1**, Paul **23**: LXX **15**.

15.

πολέμους καὶ ἀκοὰς πολέμων Mk xiii. 7; Mt xxiv. 6.

In this sense, the plural *ἀκοαί* here only in N. T., and LXX **2**.

16.

μνημόσυνον Mk xiv. 9; Mt xxvi. 13.

Besides this, in N. T. only Acts x. 4. But LXX **70**: so it is perhaps the obvious word here; cf. e. g. Ex xvii. 14 LXX.

17.

συλλαβεῖν με Mk xiv. 48; Mt xxvi. 55.

συλλαμβάνω here only in Mark and Matthew; but also in this sense Lk **2**, Jn **1**, Acts **4**, and frequently in LXX.

18.

προσλαβόμενος αὐτόν Mk viii. 32; Mt xvi. 22.

προσλαμβάνω here only in Gospels; also Acts **5**, Paul **5**, and LXX **8**, but never with exactly this meaning.

19.

ἤδη ὥρας πολλῆς γενομένης . . . ἤδη ὥρα πολλή Mk vi. 35; *ἡ ὥρα ἤδη παρῆλθεν* Mt xiv. 15.

ὥρα, with this meaning of 'daytime,' apparently here only in N. T. (cf. however Mk xi. 11).

(iii) In Mark and Luke:—

1.

ἱματισμένον Mk v. 15; Lk viii. 35.

ἱματίζω here only in N. T.: not in LXX, nor elsewhere.

2.

σωφρονοῦντα Mk v. 15; Lk viii. 35.

σωφρονέω here only in Gospels: also Paul **3**, 1 Pet **1**. Not in LXX.

3.

κατέκλασεν Mk vi. 41; Lk ix. 16 (Mt xiv. 19 has the more usual κλάσας).

κατακλάω here only in N. T.: LXX **1**.

4.

ἀνάγαιον Mk xiv. 15; Lk xxii. 12.

Here only in N. T.: not in LXX. (ὑπερῷον is used for an 'upper room,' Acts **4**; also LXX **24**.)

5.

τί ἔτι σκύλλεις Mk v. 35; μηκέτι σκύλλε Lk viii. 49.

σκύλλω besides in N. T. only Lk vii. 6 (μὴ σκύλλου) and Mt ix. 36: not in LXX. In Classical Greek usually in a physical sense.

6.

φιμώθητι Mk i. 25; Lk iv. 35.

φιμόω also Mt **2**, Mk **1**, Paul **2**, 1 Pet **1**: LXX **3**.

7.

εἴς τις Mk xiv. 47; Lk xxii. 50.

A remarkable case, *if* τις is genuine in both places, for it is only found elsewhere in N. T. with a numeral in Lk vii. 19; Jn xi. 49; Acts xxiii. 23 and perhaps Mk xiv. 51: but WH bracket it in Mk xiv. 47, it being omitted by ℵAL and a few other authorities.

(iv) In Matthew and Luke:—

1.

ἐπιούσιον Mt vi. 11; Lk xi. 3.

ἐπιούσιος not elsewhere in N. T., nor in LXX, nor anywhere else. But perhaps this identity may be accounted for by liturgical use.

2.

φωλεούς Mt viii. 20; Lk ix. 58.

φωλεός here only in N. T.: not in LXX.

3.

κατασκηνώσεις Mt viii. 20; Lk ix. 58.

κατασκήνωσις here only in N. T.: LXX **5**, but always of the temple or of the Divine Presence.

4.

ἐν γεννητοῖς γυναικῶν Mt xi. 11; Lk vii. 28.

γεννητός never elsewhere in N. T.: in LXX only γεννητὸς γυναικός Job **5**.

5, 6.

κάρφος, δοκός, each 3 times in Mt vii. 3–5; Lk vi. 41, 42.

Both here only in N. T.: in LXX κάρφος **1**, δοκός **10**.

7.

διαβλέψεις Mt vii. 5; Lk vi. 42.

διαβλέπω besides in N. T. only Mk viii. 25: not in LXX.

8.

ἁπλοῦς Mt vi. 22; Lk xi. 34.

Here only in N. T.: LXX **1**, but more frequent in Aq., Symm., Theod.

9.

φωτινόν Mt vi. 22; Lk xi. 34; also 36 *bis*.

φωτινός besides in N. T. only Mt xvii. 5: LXX **2**.

10.

σκοτινόν Mt vi. 23; Lk xi. 34; also 36.

σκοτινός here only in N. T.: LXX **16**.

11.

σεσαρωμένον Mt xii. 44; Lk xi. 25.

σαρόω besides in N. T. only Lk xv. 8: not in LXX.

12.

ἱκανὸς ἵνα . . . εἰσέλθῃς Mt viii. 8; Lk vii. 6.

ἱκανός with ἵνα here only in N. T.: not in LXX.

13.

ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς Mt viii. 8; ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς Lk vii. 6.

στέγη besides in N. T. only Mk ii. 4: LXX **5**.

14.

εἰπὲ λόγῳ Mt viii. 8; Lk vii. 7.

There seems to be no close parallel to this dative in N. T.: Alford refers only to Gal vi. 11 γράμμασιν ἔγραψα.

15.

ἐρημοῦται Mt xii. 25; Lk xi. 17.

ἐρημόω besides in N. T. only Rev **3**: frequent in LXX.

16.

ἔφθασεν ἐφ' ὑμᾶς Mt xii. 28; Lk xi. 20.

φθάνω besides in N. T. only Paul **5**: LXX **29**: with ἐπί only Paul **1**, LXX **6**.

C. Longer passages in which many words are identical.

Here especially it should be borne in mind that in the earliest Christian days there was undoubtedly a habit and a power of accurate oral transmission, to which there is no parallel now. We therefore may not say of any closely similar passages that they *cannot* be thus accounted for. If however such passages as the following are examined together, as they may be, e. g. in Tischendorf's *Synopsis Evangelica*, or, better still, in Rushbrooke's *Synopticon*, it seems difficult to believe that they owe nothing to a written Greek source. As to the narratives especially, it appears very unlikely that they could have been handed on so exactly without the use of documents, even if this was the case with the discourses.

(i) Narratives (including sayings).	Tisch. *Syn. Ev.* §	*Synopticon.* Page
Mk i. 16–20; Mt iv. 18–22: Calling of Peter, Andrew, James, and John	31	4
Mk i. 21–28; Lk iv. 31–37: The Demoniac in the Synagogue at Capernaum	32	5
Mk i. 40–44; Mt viii. 2–4; Lk v. 12–14: Cleansing of the Leper	35	8
Mt viii. 9, 10; Lk vii. 8, 9: The Centurion's Faith	42	148
Mk vi. 41; Mt xiv. 19; Lk ix. 16: Feeding the 5,000	59	41
Mk viii. 1–9; Mt xv. 32–39: Feeding the 4,000	66	49 f
Mk xiv. 32–34; Mt xxvi. 36–38: Gethsemane	153	108
Mk xiv. 48, 49; Mt xxvi. 55, 56: 'Are ye come out,' &c. (cf. Lk xxii. 52, 53)	154	111
Mk xv. 29–32; Mt xxvii. 39–44: Jesus mocked on the Cross	165	121
(ii) Discourses.		
Mk ii. 9, 10; Mt ix. 5, 6; Lk v. 23, 24: 'Whether is easier,' &c.	36	10
Mk ii. 19, 20; Mt ix. 15; Lk v. 34, 35: 'Can the children of the bridechamber,' &c.	37	12
Mk xiii. 19–23; Mt xxiv. 21–25: 'Shall be tribulation, such as,' &c.	139	95 f
Mt xii. 27, 28; Lk xi. 19, 20: 'By whom do your sons,' &c.	47	17
Mt xxiv. 43–51; Lk xii. 39–46: 'If the master of the house had known,' &c.	95	168

The above are instances which have impressed the compiler of these lists, but there are other similarities as prolonged.

From these 'identities of language,' which seem all but unaccountable unless we admit *some* use of written Greek documents, we have now to turn to other phenomena, which point, at least as distinctly, to the influences of oral transmission.

SECTION II.

WORDS DIFFERENTLY APPLIED.

We not infrequently find the same, or closely similar, words used with different applications or in different connexions, where the passages containing them are evidently parallel. How could these variations have arisen? Copying from documents does not seem to account for them [1]; but it is not at all difficult to see how they might have arisen in the course of oral transmission. Particular words might linger in the memory, while their position in a sentence was forgotten; and in some cases they might become confused with other words of similar sound. Special attention will here be called to words of these kinds by the use of thick type.

We may trace such variations:—

A. In the reports of the sayings of Jesus (though on the whole these are more accordant than any other parts of the Synoptic Gospels).

[1] I do not forget the valuable caution against making *a priori* assertions 'as to what a serious writer will do, or will not do, in the way of dealing with the documents which he embodies in his work,' which is supplied by the Rev. C. Plummer's article in the *Expositor*, July, 1889 (3rd Series, vol. x. p. 23 ff.), entitled 'A Mediaeval Illustration of the Documentary Theory of the Origin of the Synoptic Gospels.' But after carefully examining his illustrations of the freedom which mediaeval chroniclers allowed themselves in adapting, altering, and combining the MSS. which lay before them, I still hold that the numerous instances of '*words differently applied*' which I have collected in this Section (though Mr. Plummer does at the bottom of p. 28 give one interesting parallel to them), and the '*transpositions*' which I have collected in the next Section, are, on the whole and when taken together, inexplicable on any exclusively or mainly documentary theory.

B. In the attribution of the same, or very similar, words to different speakers.

C. In the use of the same, or very similar, words as part of a speech and as part of the Evangelist's narrative.

D. In the rest of the Synoptic narratives.

The cases which seem to the present compiler most forcible will, as a rule, be placed first in the four lists; but no stress is to be laid on this order.

A. In the reports of the sayings of Jesus.

1.

Mk iv. 19 *ἐπιθυμίαι εἰσπορευόμεναι συνπνίγουσιν τὸν λόγον.* (Mt xiii. 22 *συνπνίγει τὸν λόγον.*)	Lk viii. 14 *οὗτοι . . . πορευόμενοι συνπνίγονται.*

2.

Mk xii. 20 *οὐκ ἀφῆκεν σπέρμα.*	Mt xxii. 25 *μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ.*

3.

Mk xiii. 9, 10 . . . *εἰς μαρτύριον αὐτοῖς. καὶ εἰς πάντα τὰ ἔθνη . . . δεῖ κηρυχθῆναι κ.τ.λ.*	Mt xxiv. 14 *καὶ κηρυχθήσεται . . . εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν.* (Cf. also x. 18, which more nearly resembles Mk xiii. 9.)	Lk xxi. 13 . . . *ἀποβήσεται ὑμῖν εἰς μαρτύριον.*

Thus the words *εἰς μαρτύριον* have different applications in all three Gospels.

4.

Mt x. 27 *ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων.*	Lk xii. 3 *ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων.*

These two sayings are assigned to different occasions by Mt and Lk; but the immediate contexts are the same in both Gospels.

5.

Mt xii. 33 **ἢ ποιήσατε** *τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν,* **ἢ ποιήσατε** *τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν.*

Lk vi. 43 *οὐ γὰρ ἔστιν δένδρον καλὸν* **ποιοῦν** *καρπὸν σαπρόν, οὐδὲ πάλιν δένδρον σαπρὸν* **ποιοῦν** *καρπὸν καλόν.* And so *ποιεῖ* twice and *ποιεῖν* once in Mt vii. 17, 18.

See also in Doublets.

6.

Mt v. 45 *ὅπως γένησθε υἱοὶ κ.τ.λ.*
Mt v. 46 *τίνα* **μισθὸν** *ἔχετε;*

Lk vi. 35 *καὶ ἔσται ὁ* **μισθὸς** *ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ κ.τ.λ.*
Lk vi. 32 *ποία ὑμῖν χάρις ἐστίν;*

See also Transpositions, p. 62.

7.

Mt xxiii. 26 *Φαρισαῖε τυφλέ,* **καθάρισον** *πρῶτον* **τὸ ἐντὸς** *τοῦ ποτηρίου* [*καὶ τῆς παροψίδος*], *ἵνα γένηται καὶ* **τὸ ἐκτὸς** *αὐτοῦ* **καθαρόν.**

Lk xi. 40, 41 *ἄφρονες, οὐχ ὁ ποιήσας* **τὸ ἔξωθεν** *καὶ* **τὸ ἔσωθεν** *ἐποίησε; πλὴν* **τὰ ἐνόντα** *δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα* **καθαρὰ** *ὑμῖν ἐστιν.*

καθαρός is only used twice besides by the Synoptists (viz. Mt v. 8; xxvii. 59).

8.

Mt x. 25 . . . *ἀρκετὸν τῷ μαθητῇ ἵνα γένηται* **ὡς ὁ διδάσκαλος αὐτοῦ.**

Lk vi. 40 . . . *κατηρτισμένος δὲ πᾶς ἔσται* **ὡς ὁ διδάσκαλος αὐτοῦ.**

9.

Mk xiv. 8 *ὃ ἔσχεν* **ἐποίησεν**· *προέλαβεν μυρίσαι . . . εἰς τὸν ἐνταφιασμόν.*

Mt xxvi. 12 *βαλοῦσα . . . τὸ μύρον . . . πρὸς τὸ ἐνταφιάσαι με* **ἐποίησεν.**

10.

Mk xi. 3 *καὶ* **εὐθὺς** *αὐτὸν* **ἀποστέλλει** *πάλιν ὧδε.*

Mt xxi. 3 **εὐθὺς** *δὲ* **ἀποστελεῖ** *αὐτούς.*

In Mk these words are apparently meant to be said by the disciples to the owner of the colt as a promise that it should be returned: in Mt they are a prediction of the promptness with which the request would be granted.

11 (?).

Mt xi. 27 . . . *οὐδὲ τὸν πατέρα τις* **ἐπιγινώσκει.**

Lk x. 22 *οὐδεὶς γινώσκει* **τίς** *ἐστιν ὁ υἱὸς . . .* **τίς** *ἐστιν ὁ πατὴρ . . .*

12 (?).

Mk iii. 28 *πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι κ.τ.λ.*	Mt xii. 31, 32 *πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις . . . καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ.*	Lk xii. 10 *καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ.*

The plural 'sons of men' is noticeable as being used in N. T. only here and in Eph iii. 5; but often in LXX, e.g. Gen xi. 5. (It occurs in the Oxyrhynchus *Sayings of Jesus*, No. III.) See Dr. Abbott in *Enc. Brit.* x. 792.

B. The attribution of the same, or very similar, words to different speakers.

1.

In Mk xv. 36 ἄφετε ἴδωμεν is said by the man who brings the vinegar: in Mt xxvii. 49 ἄφες ἴδωμεν is said by *οἱ λοιποί*.

2.

In Mk x. 3 Jesus asks the Pharisees τί (= 'what') ὑμῖν ἐνετείλατο Μωυσῆς: in Mt xix. 7 they ask Him τί (= 'why') οὖν Μωυσῆς ἐνετείλατο κ.τ.λ.

3.

In Mt xxi. 41 ἀπολέσει (*τοὺς γεωργούς*) κ.τ.λ. is a reply from the hearers of the parable: in Mk xii. 9; Lk xx. 16 it is the answer given by Jesus to His own question.

4.

In Mt xix. 20 the young ruler asks τί ἔτι ὑστερῶ: in Mk x. 21 Jesus says to him ἓν σε ὑστερεῖ (and so Lk xviii. 22 ἔτι ἓν σοι λείπει).

5.

In Mk vi. 16; Mt xiv. 2 Herod himself says, in Lk ix. 7 others have said (*διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινῶν*), that John was risen from the dead.

6.

In Mt viii. 8 the centurion himself says (*ἀποκριθεὶς ἔφη*), in Lk vii. 6 his friends say as a message from him, the words which show his great faith.

7.

In Mt xviii. 21 Peter asks how often he shall forgive, and whether until seven times (ἕως ἑπτάκις;): in Lk xvii. 4 Jesus tells the disciples to forgive seven times (ἑπτάκις).

8.

In Mt vii. 14 the mention of ὀλίγοι οἱ forms part of a warning given by Jesus: in Lk xiii. 23 it forms part of question put to Him.

C. The use of the same, or very similar, words as part of a speech and as part of the Evangelist's narrative.

1.

In Lk iv. 43 Jesus says εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ: in Mt iv. 23 He is spoken of as κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας.

2.

In Lk viii. 46 Jesus says ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ: in Mk v. 30 the Evangelist says of Him ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν.

3.

In Mt xxvi. 1, 2 Jesus says οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται: in Mk xiv. 1; Lk xxii. 1 the Evangelists speak of the feast as approaching (Mk μετὰ δύο ἡμέρας).

4.

In Mt xviii. 1 the disciples come and ask Jesus τίς ἄρα μείζων: in Mk ix. 34; Lk ix. 46 the Evangelists state that they had been, or were disputing among themselves as to τίς μείζων.

5.

In Mt xix. 24 Jesus says πάλιν δὲ λέγω ὑμῖν: in Mk x. 24 the Evangelist writes ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς.

6.

In Mk xiv. 49 it seems that Jesus says ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί: in Mt xxvi. 56 the Evangelist adds τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.

D. Variations in the rest of the Synoptic narratives.

1.

Mt iii. 5 *ἐξεπορεύετο πρὸς αὐτὸν . . .* **πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου.**	Lk iii. 3 *καὶ ἦλθεν εἰς* **πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου.**

2.

Mk vi. 19, 20 Ἡρῳδιὰς . . . **ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάνην.**	Mt xiv. 5 [Ἡρῴδης] . . . **θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη** *τὸν ὄχλον.*

3.

Mk xvi. 7; Mt xxviii. 7 *προάγει* **ὑμᾶς εἰς τὴν Γαλιλαίαν.**	Lk xxiv. 6 *μνήσθητε ὡς ἐλάλησεν* **ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ.**

4.

Mk xvi. 7 *καθὼς εἶπεν* **ὑμῖν.**	Mt xxviii. 7 *ἰδοὺ* **εἶπον ὑμῖν.**

WH suggest that *εἶπον* is perhaps a primitive error for *εἶπεν*.

5.

Mk vi. 48 *ἰδὼν αὐτοὺς* **βασανιζομένους** *ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς.*	Mt xiv. 24 *τὸ δὲ πλοῖον . . .* **βασανιζόμενον** *ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.*

6.

Mk x. 17, 18; Lk xviii. 18, 19 *διδάσκαλε* **ἀγαθέ,** *τί ποιήσω* (Lk *ποιήσας*) *. . . τί με λέγεις* **ἀγαθόν;**	Mt xix. 16, 17 *διδάσκαλε, τί* **ἀγαθὸν** *ποιήσω . . . τί με ἐρωτᾷς περὶ τοῦ* **ἀγαθοῦ;**

7.

Mk xiv. 71 *οὐκ οἶδα τὸν* **ἄνθρωπον τοῦτον ὃν λέγετε.**	Mt xxvi. 74 *οὐκ οἶδα τὸν* **ἄνθρωπον.**	Lk xxii. 60 **ἄνθρωπε,** *οὐκ οἶδα ὁ* **λέγεις.**

The vocative *ἄνθρωπε* occurs in Lk 4, Paul 3, Jam 1, and not elsewhere in N. T. (p. 29).

8.

Mk xi. 10 *ὡσαννά . . .* **εὐλογημένη** *ἡ ἐρχομένη* **βασιλεία** *τοῦ* **πατρὸς** *ἡμῶν* **Δαυείδ.**	Mt xxi. 9 *ὡσαννὰ τῷ* **υἱῷ Δαυείδ.**

Lk has no mention of *Δαυείδ*.

9.

Mk xv. 17 **περιτιθέασιν** *αὐτῷ πλέξαντες ἀκάνθινον στέφανον.*	Mt xxvii. 28 *χλαμύδα κοκκίνην* **περιέθηκαν** *αὐτῷ, καὶ πλέξαντες στέφανον κ.τ.λ.*

Cf. also *ἐνδιδύσκουσιν* in Mk with *ἐκδύσαντες* in Mt.

10.

Mk xv. 21; Lk xxiii. 26 . . . *Σίμωνα . . .* **ἐρχόμενον** *ἀπ' ἀγροῦ.*	Mt xxvii. 32 *ἐξ***ερχόμενοι** *δὲ εὗρον . . . Σίμωνα.*

11.

Mk iii. 8 **ἀκούοντες** *ὅσα ποιεῖ* **ἦλθαν** *πρὸς αὐτόν.*	Lk vi. 17 **ἦλθαν ἀκοῦσαι** *αὐτοῦ καὶ ἰαθῆναι κ.τ.λ.*

12.

Mk v. 4 *οὐδεὶς* **ἴσχυεν** *αὐτὸν δαμάσαι.*	Mt viii. 28 *ὥστε μὴ* **ἰσχύειν** *τινὰ παρελθεῖν.*

13.

Mk i. 23 *καὶ ἀνέκραξεν.*	Lk iv. 33 *καὶ ἀνέκραξεν* **φωνῇ μεγάλῃ.**
Mk i. 26 *φωνήσαν* **φωνῇ μεγάλῃ** *ἐξῆλθεν ἐξ αὐτοῦ.*	[Lk mentions no cry after the command *φιμώθητι.*]

14.

Mk vi. 16 *ὃν ἐγὼ ἀπεκεφάλισα Ἰωάνην,* **οὗτος** *ἠγέρθη.*	Mt xiv. 2 **οὗτός** *ἐστιν Ἰωάνης ὁ βαπτιστής· αὐτὸς ἠγέρθη κ.τ.λ.*	Lk ix. 9 *Ἰωάνην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν* **οὗτος** *κ.τ.λ.*

15.

	Lk ix. 7 *Ἡρῴδης . . . διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινῶν κ.τ.λ.*
Mk vi. 20 *Ἡρῴδης . . . ἀκούσας αὐτοῦ πολλὰ* **ἠπόρει.**	[Lk does not give the part of the narrative in which Mk uses *ἠπόρει.*]

16.

Mk xv. 37 **ἀφεὶς** *φωνὴν μεγάλην* **ἐξέπνευσεν.**	Mt xxvii. 50 *κράξας φωνῇ μεγάλῃ* **ἀφῆκεν** *τὸ πνεῦμα.*

17.

Mk v. 24 *καὶ* **ἠκολούθει αὐτῷ** *ὄχλος πολύς, καὶ συνέθλιβον αὐτόν.*	Mt ix. 19 *καὶ ἐγερθεὶς ὁ Ἰησοῦς* **ἠκολούθει αὐτῷ,** *καὶ οἱ μαθηταὶ αὐτοῦ.*

18.

Mk i. 45 ὁ δὲ ἐξελθὼν ἤρξατο . . . διαφημίζειν τὸν λόγον.	Lk v. 15 διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ.

There must also have been similarity in sound between ἤρξατο and -ήρχετο.

19.

Mk ix. 6 οὐ γὰρ ἤδει τί ἀποκριθῇ· ἔκφοβοι γὰρ ἐγένοντο.	Mt xvii. 6 καὶ ἀκούσαντες [τὴν φωνήν] . . . ἐφοβήθησαν σφόδρα.	Lk ix. 34 ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην.

Thus the 'fear' is placed at three different points in the narrative by the three writers.

20.

Mk v. 31 βλέπεις τὸν ὄχλον συνθλίβοντά σε.	Lk viii. 45 οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν.

This, however, is only a different arrangement of parts of words.

21.

Mk vi. 3 οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας . . .;	Mt xiii. 55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ . . .; Cf. Lk iv. 22.

But there is another explanation of this variation; see on Mark, p. 97.

22.

Mk i. 38 . . . εἰς τοῦτο γὰρ ἐξῆλθον.	Lk iv. 43 . . . ὅτι ἐπὶ τοῦτο ἀπεστάλην.

This instance is placed here on the assumption that ἐξῆλθον in Mk i. 38 must be used as in verse 35 and merely with reference to that departure (ἐξῆλθεν) from Capernaum, and not as in Jn xvi. 27, 28. So both Gould and A. B. Bruce *in loc.*; Plummer considers this interpretation 'inadequate,' but not impossible (*Comm.* on Lk iv. 43).

Among many other instances which have been collected and examined, but dismissed as not sufficiently certain or definite for inclusion under any of the above four headings, the following may be worth mention as perhaps deserving further consideration:—(*a*) Mk iii. 12; Mt xii.

16, where the charge of Jesus 'that they should not make him known' is in Mark addressed to the unclean spirits who had confessed Him as Son of God (so also Mk i. 25, 34; Lk iv. 41), but in Matthew to the many persons who had been healed by Him; (*b*) Mk iv. 17; Lk viii. 12, where εἶτα (a word used only once besides by the Synoptists) is applied to different matters; (*c*) Mk vi. 35; Lk ix. 12, where the ὅτι introducing the mention of the 'desert place' is in Mark recitative, in Luke causal; (*d*) in Mk xiv. 35; Mt xxvi. 39, the application of παρέλθῃ and παρελθάτω to the 'hour' and the 'cup' respectively; (*e*) in Mk xiv. 39; Mt xxvi. 44, the employment of the phrase τὸν αὐτὸν λόγον εἰπών with reference to the second and to the third respectively of the prayers in Gethsemane; (*f*) ἀπεκρίνατο οὐδέν used in Mk xiv. 61, Mt xxvii. 12, Lk xxiii. 9, of the silences before the High Priest, Pilate and Herod respectively (this first aorist middle being used besides only in Lk iii. 16; Jn v. 17, 19; Acts iii. 12 instead of the far more common passive forms ἀπεκρίθη, &c.); (*g*) the introduction of 'the sword' in Mk xiv. 47; Mt xxvi. 51 compared with that in Lk xxii. 49; (*h*) Mk xv. 9; Mt xxvii. 17, 21 θέλετε ἀπολύσω compared with Lk xxiii. 20 θέλων ἀπολῦσαι, where Luke alone gives Pilate's own wish, but omits his question as to the wish of the people; (*i*) the verb ἀνασείω used with different applications in Mk xv. 11 and Lk xxiii. 5, but nowhere else in N.T.; (*k*) perhaps also Mk iii. 30 ὅτι ἔλεγον compared with Lk xi. 18 ὅτι λέγετε. Such variant utilizations of the same expressions in parallel passages may seem trifling when regarded separately, and some of them may be accidental; but on the whole, and when taken together with the more important instances on the preceding pages, they convey an impression of having arisen in the course of oral transmission, during which (as often happens) the sound of the words adhered to the speaker's mind more distinctly than the recollection of their original position.

SECTION III.

TRANSPOSITIONS OF THE ORDER OF WORDS AND SENTENCES.

The influence of oral transmission is suggested by transpositions, even more forcibly than by the variations collected in Section II, though the number of the former is much smaller. There is nothing to make copyists and compilers likely to invert, either intentionally or accidentally, the order of the materials before them, whatever omissions or abbreviations or adaptations they may make in dealing with those materials; but such inversions would take place naturally and easily in the course of *memoriter* narration and instruction.

The most important transpositions may be arranged in five classes:—

A. Transpositions of order in Mark and Matthew.

1. Mk vii. 6–13; Mt xv. 3–9: the quotation from Is xxix. 13 and the reference to Corban.

2. Mk ix. 12, 13; Mt xvii. 12: the rejection of the Son of Man and of 'Elijah.'

3. Mk x. 3–9; Mt xix 4–8: the references to the permission of divorce by Moses and to Gen i. 27.

B. Transpositions of order in Matthew and Luke.

1. Mt iv. 5–10; Lk iv. 5–12: the second and third temptations.

2. Mt v. 40; Lk vi. 29: *χιτών* and *ἱμάτιον*.

3. Mt v. 42, 44; Lk vi. 30, 27, 28: 'Give to him that asketh,' &c., and 'Love your enemies and pray for' &c.

4. Mt v. 45–47; Lk vi. 35, 32, 33: sonship to God who is kind to good and evil, and 'What thank (or reward) have ye?'

5. Mt vi. 20; Lk xii. 33: 'moth' and 'thief' (Lk omits 'rust').

6. Mt vii. 16; Lk vi. 44: 'grapes' and 'figs.'

7. Mt xi. 12, 13; Lk xvi. 16: the kingdom of heaven suffering violence (*βιάζεται*), and the law and the prophets being 'until John.'

8. Mt xii. 34, 35; Lk vi. 45: 'Out of the abundance of the heart,' &c., and 'The good man out of the good treasure,' &c.

9. Mt xii. 41, 42; Lk xi. 31, 32: 'the men of Nineveh' and 'the queen of the south.'

Also compare the order in Mt xi. 21–24 with that in Lk x. 12–15: and note the different positions of Mt xii. 43–45 and Lk xi. 24–26.

C. Mark and Matthew agree, against Luke, as to order.

1. In Mk xiv. 12; Mt xxvi. 17 the disciples ask 'Where wilt thou that we make ready' *before*, in Lk xxii. 9 *after*, they are told to go and prepare the Passover.

2. According to WH's text in Lk xxii. 17–19, the cup is given *before* the bread at the Last Supper, and not *after* it as in Mk and Mt.

3. In Mk xiv. 18; Mt xxvi. 21 the prediction of betrayal is given *before*, in Lk xxii. 21 *after*, the institution of the Lord's Supper.

4. In Mk xiv. 29–31; Mt xxvi. 33–35 Peter's denial is foretold *after*, in Lk xxii. 33, 34 *before*, the departure from the supper room.

D. Mark and Luke agree, against Matthew, as to order.

1. In Mt viii. 26 the disciples are rebuked for want of faith *before*, in Mk iv. 39, 40; Lk viii. 24, 25 *after*, the stilling of the storm.

2. In Mt xiii. 12 'Whosoever hath, to him' &c. is placed *before*, in Mk iv. 25; Lk viii. 18 it is placed *after*, the explanation of the Parable of the Sower.

E. Matthew and Luke agree, against Mark, as to order.

1. In Mt iii. 11, 12; Lk iii. 16 'I indeed baptize you with water' &c. comes *before*, in Mk i. 7, 8 it comes *after*, the description of Jesus as 'He that is mightier than I' &c.

The above are only the principal cases of transposition. Other and briefer instances may be conveniently examined in Veit's *Die synoptischen Parallelen*, or in Wright's *Synopsis of the Gospels in Greek*.

SECTION IV.

DOUBLETS.

THE 'doublets,' or repetitions of the same or closely similar sentences in the same Gospel, are of great value in supplying hints as to the sources and composition of the Gospels, especially when a comparison can be made with parallels in one or two other Gospels, which is fortunately the case in most instances (viz. Nos. 1–20 in Matthew and all in Luke). These doublets will therefore be brought together here, with a few comments pointing out their bearing upon the Synoptic Problem. Most of them contain sayings of Jesus only, but in Matthew there are four pairs of narrative passages which may also rank as doublets (Nos. 15–18).

The doublets, or two passages taken from the same Gospel, are marked **A** and **B**, and are placed in the same column. And the passages from different Gospels which occur in parallel places (or very nearly so) in the narratives, are placed opposite to one another. Thus the arrangement of the passages themselves is quite independent of any hypothesis or theory, though the 'two-document hypothesis' is referred to in some of the comments.

No attempt has been made to illustrate by various types and colours the amounts of resemblance and difference between the parallel passages in the different Gospels. This has been done in Rushbrooke's *Synopticon*, to which students must be referred for the verification of most of the following remarks, unless they will go through the very instructive process of marking for themselves the

resemblances, &c., in a Greek Harmony, such as Tischendorf's *Synopsis Evangelica*. But *Synopticon* does not denote the words that are peculiar to similar passages *in the same Gospel*, so such words are here printed in thick type. And this last matter is of course an important one, because of its bearing on that use of their own favourite expressions by the three writers, which occupied us in Part I of this book.

On the whole I think the evidence from the doublets will be found to point in these three directions:—

1. Doublets in Matthew Nos. 2, 7, 10 (cf. also 1, 11, 12) and doublets in Luke Nos. 2 and 7 suggest the use of two sources (probably Marcan and Logian).
2. Doublets in Matthew Nos. 1, 2, 4, 8, 9, 10, 11 and doublet in Luke No. 9 seem to show that freedom of editors in using their own phraseology which has just been referred to.
3. Doublets in Matthew Nos. 8, 11, 13 and doublet in Luke No. 9 contain divergences between Matthew and Luke which may perhaps imply the use of a 'special source' by the latter.

Doublets in Matthew.

No. 1.

Mt **A**.
Mt v. 29, 30 *εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε* **αὐτὸν καὶ βάλε ἀπὸ σοῦ**, *συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν· καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.*

Mt **B**.

Mt xviii. 8, 9 εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

Mk ix. 43, 45, 47 καὶ ἐὰν σκανδαλίσῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν ἐστίν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον. καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν. καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς γέενναν.

Mt **B** which is parallel in position to Mk[1] is much more similar to it than is Mt **A** (which may probably come from the Logia). In **A** there are hardly twenty words or parts of words, in **B** there are more than fifty, which agree with the language of Mk, an excess which is only partially caused by the greater length of the passage : observe also specially the addition of δεξιός, δεξιά in **A** only, and its inversion of the order of the eye and hand, besides its omission of the foot.

It will be seen that a few words are printed in thick type as peculiar to **A** and **B**, but, though worth notice, they are not very important, or distinctive, especially as in the case of the eye ἔξελε . . . καὶ βάλε has to be compared with Mk's ἔκβαλε.

No. 2.

Mt **A**.

Mt v. 32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι[, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται].

Lk xvi. 18 πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

[1] In these comments the abbreviations Mt, Mk, Lk are often used for 'the above passage from Mt,' &c.

Mt **B**.

Mt xix. 9 **λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται.**

Mk x. 11, 12 *ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν, καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται.*

In the form of the sentence Mt **A** corresponds with Lk and Mt **B** with Mk, as appears in *πᾶς ὁ ἀπολύων* and in the whole of the second clause. Probably therefore the latter have their source in the Marcan document, and the former in the Logia, though they are differently placed in Mt and Lk, as we shall see to be the case more often than not in the case of presumably Logian sayings (p. 88).

Yet Lk resembles **B** and Mk in the mention of marrying another (Lk *ἑτέραν* as so often, **B** and Mk *ἄλλην*). And the whole matter is complicated by differences of reading: see especially WH mg of **B**, and observe that the words in **A** which are bracketed by WH form a strongly attested Western omission om. D, a b k, *codd. Gr. et Lat.* ap. Aug.).

Observe the very important exception as to *πορνεία* among the purely Matthaean points.

No. 3.

Mt **A**.

Mt vii. 16–18 *ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ· οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.*

Mt **B**.

Mt xii. 33–35 *ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπ-*

Lk vi. 43–45 *οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.*

ρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

Here Lk has been printed opposite Mt **A** and **B**, as it partly agrees with each of them: its agreement with **A** is chiefly as to the similitude of the grapes and figs, and with **B** chiefly as to the mouth speaking out of the abundance of the heart.

Is it not possible that Lk may here give the passage of the Logia from which Mt drew on both occasions, choosing and adapting its words in **A** so as to bring out the criterion of true and false teachers, and in **B** so as to bring out the importance of words as proofs of the state of all men's hearts? The contexts seem to suggest this.

There are no peculiarly Matthaean points here.

No. 4.

Mt **A**.

Mt x. 15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται **γῇ** Σοδόμων καὶ Γομόρρων **ἐν ἡμέρᾳ κρίσεως** ἢ τῇ πόλει ἐκείνῃ.

Lk x. 12 λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ.

Mt **B**.

Mt xi. 24 πλὴν λέγω ὑμῖν ὅτι **γῇ** Σοδόμων ἀνεκτότερον ἔσται **ἐν ἡμέρᾳ κρίσεως** ἢ σοί.

Mt **A** and Lk are placed opposite, as those passages come from the charges to the Twelve and the Seventy which are so closely connected. Their origin is probably Logian, and the rare word *ἀνεκτότερον* suggests that **B** may come from the same source.

κρίσις, one of the two peculiarities of **A** and **B**, is characteristic of Mt, both with *ἡμέρα* and alone (pp. 5, 25).

No. 5.

Mt **A**.

Mt x. 22 *a* καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

Mt **B**.

Mt xxiv. 9 *b* καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

Mk xiii. 13 *a* καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

Lk xxi. 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

All four are identical, except for the addition of τῶν ἐθνῶν in Mt **B**.

No. 6.

Mt **A**.

Mt x. 22 *b* ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

Mt **B**.

Mt xxiv. 13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

Mk xiii. 13 *b* ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

All identical: so here, as in No. 5, no inferences can be drawn.

No. 7.

Mt **A**.

Mt x. 38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.

Lk **B**.

Lk xiv. 27 ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής.

Mt **B**.

Mt xvi. 24 εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.

Mk viii. 34 εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.

Lk **A**.

Lk ix. 23 εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι.

Mt **A** and Lk **B**, though differently placed, agree against the other three in giving a negative form to the precept, and in omitting the mention of self-denial. So they may be Logian, and the other three Marcan in origin.

Neither Mt **A** and **B**, nor Lk **A** and **B** have any distinctive characteristics of their own, unless the substitution of *ἔρχεσθαι* for *ἐλθεῖν* in Lk **B**, as being more similar to *ἔρχεται* in Lk **A**, may be taken as having any significance.

Observe in Lk **A** the characteristically Lucan *καθ' ἡμέραν* (pp. 16, 33).

No. 8.

Mt **A**.

Mt x. 39 *ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν.*

Mt **B**.	Mk viii. 35 *ὃς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν [ἐμοῦ καὶ] τοῦ εὐαγγελίου σώσει αὐτήν.*	Lk **A**.
Mt xvi. 25 *ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν.*		Lk ix. 24 *ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.*

Lk **B**.

Lk xvii. 33 *ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ' ἂν ἀπολέσει ζωογονήσει αὐτήν.*

In this case, unlike the preceding one, there are no special similarities between Mt **A** and Lk **B**: indeed the latter differs remarkably from all the other versions of the saying, by containing the unusual verbs *περιποιέομαι* and *ζωογονέω*, both which occur in N. T. elsewhere only once in Acts and once in 1 Tim.

But between Mt **B**, Mk, and Lk **A**, there is sufficient similarity to support the suggestion of a Marcan origin; for *θέλω* and *σώζω* are used only in these three versions.

The use of *εὑρίσκω* twice in Mt **A** and once in Mt **B** may be a sign of Matthaean editorship, though the verb is in more general use by Lk than by Mt.

Observe the characteristic addition of 'the Gospel' in Mk: it is one of the few instances in which a later editorial insertion is probable, for it could hardly have been omitted both by Mt and Lk (cf. p. 122).

This is the only important saying found in all four Gospels: see Jn xii. 25, where however *ἀπόλλυμι* is the only verb used in common with any of the Synoptists.

No. 9.

Mt **A**.	
Mt xii. 39 *γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.*	Lk xi. 29 *ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.*
Mt **B**.	
Mt xvi. 4 *γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.*	Mk viii. 12 *τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.*

For the introductory narratives, see No. 18 on p. 78 below. And observe that Mt **A** and Lk, Mt **B** and Mk, are respectively followed by similar contexts; for the mention of Jonah is not enlarged upon after Mt **B** as it is after Mt **A** and Lk. Perhaps in **B** it may have been an importation into a Marcan record from the Logian **A** and Lk; and this may also have been the case with *πονηρά*. Such transferences are exactly such as would be made naturally and unconsciously in the course of oral teaching, or even by copyists familiar with the substance of both documents.

The two peculiarities marked by thick type as Matthaean are noticeable, though not very important.

No. 10.

Mt **A**.		Lk **A**.
Mt xiii. 12 *ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.*	Mk iv. 25 *ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.*	Lk viii. 18 *ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.*
Mt **B**.		Lk **B**.
Mt xxv. 29 *τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.*		Lk xix. 26 *λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται.*

The three passages have been printed as parallel, though Mt **A** occurs before, and Mk and Lk **A** after, the explanation of the parable of the Sower.

And the same course has been adopted with Mt **B** and Lk **B**, since they are attached to two parables which have very much in common, whether they are versions of one parable or not.

The use of the verb (*ἔχει* or *ἔχῃ*) twice in Mt **A**, in Mk, and in Lk **A**, where the participle (*ἔχοντι* or *ἔχοντος*) is twice used in Mt **B** and in Lk **B**, seems to point to a different origin, the former group being presumably Marcan, and the latter Logian. And *παντί* is a further peculiarity of the latter pair of sayings.

In the Matthaean pair *περισσευθήσεται* is the only editorial characteristic; and in the Lucan pair there is none.

No. 11.

Mt **A**.	
Mt xvii. 20 *ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν.*	
	Lk xvii. 6 *εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ] Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.*
Mt **B**.	
Mt xxi. 21 *ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται.*	Mk xi. 23 *ἔχετε πίστιν θεοῦ· ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ.*

Though other things are uncertain here, it is at once evident that Mt **B** and Mk have strong points of agreement, and cannot but be derived from the same (probably Marcan) source.

Lk has been placed near Mt **A** (though a sycamine tree is instanced in Lk instead of a mountain as in the other three cases), because those two passages agree in the unique expression *πίστιν ὡς κόκκον σινάπεως*.

With the concluding words of Mt **A**, compare in the parallel

narrative of Mk ix. 23 the similar saying *πάντα δυνατὰ τῷ πιστεύοντι*. This suggests that Mt **A** as well as Mt **B** may be Marcan in origin, and that *ὡς κόκκον σινάπεως* may have been casually introduced into it from the (probably Logian) passage in Lk.

ἀμὴν λέγω ὑμῖν (or *σοι*) is decidedly characteristic of Mt, being found Mt **31**, Mk **12** or **13**, Lk **6** times (in Jn **25** times with the double *ἀμήν*).

No. 12.

Mt **A**.

Mt xix. 30 *πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.*

Mk x. 31 *πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ* [*οἱ*] *ἔσχατοι πρῶτοι.*

Mt **B**.

Mt xx. 16 *οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.*

Lk xiii. 30 *καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι.*

Here again Mt **A** and Mk, which are parallel in position, agree exactly, and probably come from the Marcan document.

Mt **B** might either be repeated by the editor after the parable of the Labourers in the Vineyard, which illustrates this saying, or might be brought in with the parable from the Logia. The latter is rendered the more probable alternative by the fact that the clauses are here transposed from the order in Mt **A** and Mk, and agree with that in Lk.

A and **B** have nothing distinctive of Mt.

No. 13.

Mt **A**.

Mt xx. 26, 27 *οὐχ οὕτως ἐστὶν ἐν ὑμῖν· ἀλλ' ὃς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος, καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος.*

Mk **B**.

Mk x. 43, 44 *οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος, καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων δοῦλος.*

Mt **B**.

Mt xxiii. 11 *ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.*

Mk **A**.

Mk ix. 35 *εἴ τις θέλει πρῶτος εἶναι*

	ἔσται πάντων ἔσχατος καὶ πάντων διάκονος.

Lk xxii. 26 ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.

Here again the identity of language in Mt **A** and Mk **B** is almost complete, and points decidedly to a common source, which would be generally held to be a Marcan one.

In this one case a doublet in Mk is entered, πρῶτος and διάκονος being used in both passages though not in the same order. The combination πάντων διάκονος occurs only in Mk **A**: it is one of the very few expressions peculiar to Mk which are found in sub-apostolic writings, being applied to Christ in *Ep. Polycarp.* v. 2.

The passage from Lk has a link to Mt **A** and Mk **B** in its context and opening, but to Mt **B** (a probably Logian passage) in ὁ μείζων; so its origin is very doubtful.

πάντων is used only in Mk **A** and **B**: the Matthaean sayings have nothing peculiar to them.

With Lk's νεώτερος, cf. Acts v. 6.

No. 14.

Mt **A**.	
Mt xxiv. 42 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν ἔρχεται.	Mk xiii. 35 γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται . . .
Mt **B**.	
Mt xxv. 13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.	

Mt **A** and Mk are very similar, and are found in the concluding part of the same discourse, though not exactly in the same connexion. If that discourse comes from the Marcan source, Mt **A** may have been modified by ποίᾳ ἡμέρᾳ as a reminiscence of the τὴν ἡμέραν in the other or Logian version of the saying in Mt **B**, which may have been brought from the Logia with the parable of the Ten Virgins. But this is only a doubtful matter of detail.

It will have been seen that the use of ἡμέρα is a mark, though not an important one, of Mt **A** and **B** only.

The 14 doublets from St. Matthew that have been given are records of sayings of Jesus; the next 3 are historical passages.

No. 15.

Mt **A**.		
Mt iv. 23 καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.	Mk i. 39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.	Lk iv. 44 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας. (So WH with ℵBCL QR; but Tisch and R Γαλιλαίας.)

Mt **B**.	
Mt ix. 35 καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. (And the words θεραπεύειν πᾶσαν νοσ. καὶ πᾶσαν μαλ. occur again in x. 1.)	Mk vi. 6*b* καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων.

These very similar summaries of the ministrations of Jesus occur in Mt immediately before the first two of the great collections of His sayings, viz. those in Mt v–vii and x.

The agreement of περιῆγεν both in Mt **A** and Mt **B**, and of τὰς κώμας also in **B**, with Mk vi. 6 gives some slight probability to the suggestion that **B** gives the passage in its original situation, and that in the course of oral teaching its phraseology may have been made use of to describe the other similar circumstances to which **A** refers. Dr. Salmon makes a different suggestion, viz. that Mt in **A** 'broke off the use of one document to turn to another; and that the verse is repeated when he turns back to the former document,' i. e. in **B** (*Introd. to N.T.* p. 580).

No. 16.

Mt **A**.
Mt ix. 27–31 καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν δύο τυφλοὶ κράζοντες καὶ λέγοντες Ἐλέησον ἡμᾶς, υἱὲ Δαυείδ. ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθαν

αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ Ναί, κύριε. τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. καὶ ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων Ὁρᾶτε μηδεὶς γινωσκέτω· οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

Mt B

Mt xx. 29–34 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰερειχὼ ἠκολούθησεν αὐτῷ ὄχλος πολύς. καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυείδ. ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέγοντες Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυείδ. καὶ στὰς [ὁ] Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί θέλετε ποιήσω ὑμῖν; λέγουσιν αὐτῷ Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

Mk x. 46–52 Καὶ ἔρχονται εἰς Ἰερειχώ. Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰερειχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς προσαίτης ἐκάθητο παρὰ τὴν ὁδόν. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν ἤρξατο κράζειν καὶ λέγειν Υἱὲ Δαυεὶδ Ἰησοῦ, ἐλέησόν με. καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν Υἱὲ Δαυείδ, ἐλέησόν με. καὶ στὰς ὁ Ἰησοῦς εἶπεν Φωνήσατε αὐτόν. καὶ φωνοῦσι τὸν τυφλὸν λέγοντες αὐτῷ Θάρσει, ἔγειρε, φωνεῖ σε. ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν Τί σοι

Lk xviii. 35–43 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰερειχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο· ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυείδ, ἐλέησόν με. καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν Υἱὲ Δαυείδ, ἐλέησόν με. σταθεὶς δὲ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν Κύριε, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.

θέλεις ποιήσω ; ὁ δὲ τυφλὸς εἶπεν αὐτῷ Ῥαββουνεί, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ὕπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.	*καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. Καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.*

The resemblances between Mt **A** and Mt **B** are such as to suggest strongly that the same miracle may be twice recorded by Mt. Besides those which are printed in thick type as peculiar to him [1], there are some remarkable ones which are common to **A** and the synoptic narrative generally, viz. *υἱὲ* (or *υἱὸς*) *Δανείδ*, and *ἐλέησον*, both used twice in **B**, Mk, and Lk, and the use of *κράζειν* twice in **B** and Mk, and once in Lk; also the reference to 'faith' in Mk and Lk.

On the other hand an earlier date for **A** is suggested by the command not to make the miracle known, as well as by the probable reference of *ἐκεῖθεν* to the house of Jairus; and it may be that Mt in describing that miracle made use of phraseology familiar to him in the Marcan account of the later one.

No. 17.

Mt **A**.	
Mt ix. 32–34 *αὐτῶν δὲ ἐξερχομένων ἰδοὺ* **προσήνεγκαν αὐτῷ** *κωφὸν δαιμονιζόμενον· καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. [οἱ δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.]* [2]	
	Lk xi. 14, 15 *καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ ὄχλοι· τινὲς δὲ ἐξ αὐτῶν εἶπαν Ἐν Βεεζε-*

[1] *ἠκολούθησαν* and *-σεν* should also be noticed; but they have not been printed in thick type because at the beginning of the narrative the verb is used by **A** of the blind men and by **B** of the multitude: at the end all the Synoptists use it of the blind man or men.

[2] The bracketed words are a 'Western omission' (WH *Introd.* p. 176).

	βουλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
Mt B.	
Mt xii. 22–24 *τότε* **προσήνεγκαν αὐτῷ** *δαιμονιζόμενον τυφλὸν καὶ κωφόν· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυείδ; οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεεζεβοὺλ ἄρχοντι τῶν δαιμονίων.*	

Lk has not been printed exactly opposite Mt **A** or Mt **B**; for while on the one hand it corresponds to **B** in being given as the occasion for the 'defensive discourse' in Mt xii and Lk xi, on the other hand it more closely resembles **A** in wording. For the verb *ἐκβάλλω*, the use of the genitive absolute, and the sentence *καὶ ἐθαύμασαν οἱ ὄχλοι* are found only in Lk and **A**.

Here as in the preceding case (No. 16), Mt may have used in **A** language which was familiar to him in the record of another miracle. But these two briefly described miracles in Mt ix. 27–34 are in many respects obscure: see a suggestion on p. 134 below.

No. 18.

Mt **A**.	
Mt xii. 38, 39 *τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.* **ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς** *κ.τ.λ.*	Lk xi. 16 *ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ . . . v. 29 τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν κ.τ.λ.*
Mt **B**.	
Mt xvi. 1, 2 *καὶ προσελθόντες* [*οἱ*] *Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς.* **ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς** *κ.τ.λ.*	Mk viii. 11, 12 *καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συνζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει κ.τ.λ.*

For the words of Jesus which follow in each case, see above, No. 9, on p. 71.

Judging from the position and contexts of the two pairs of records, it would be natural to class Mt **A** and Lk as Logian, Mt **B** and Mk as Marcan in origin. Probably we are right in doing so, notwithstanding the fact that as to two expressions, *πειράζοντες* and *ἐξ οὐρανοῦ*, Lk agrees with Mt **B** and Mk in having them, while Mt **A** is without them. But both expressions are so common, and so much in place here that, as in the case of No. 9, no importance can be attached to the insertion of them.

And, as in No. 9 again, the words marked in thick type as peculiar to Mt **A** and **B** are also unimportant.

The two following doublets differ from the preceding ones, in that they bring out identities between Matthew's records of the Baptist's ministry and that of Jesus.

No. 19.

Mt **A**.	
Mt iii. 2 . . . *κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας λέγων Μετανοεῖτε, ἤγγικεν* **γὰρ** *ἡ βασιλεία* **τῶν οὐρανῶν.**	Mk i. 4, Lk iii. 3 . . . *κηρύσσων βάπτισμα μετανοίας . . .*
Mt **B**.	
Mt iv. 17 . . . *ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν Μετανοεῖτε, ἤγγικεν* **γὰρ** *ἡ βασιλεία* **τῶν οὐρανῶν.**	Mk i. 14, 15 . . . *ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ* [*καὶ λέγων*] *ὅτι Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.*

Mt seems in **A** to be expanding, in **B** to be summarizing, the corresponding passages of Mk, but in both he attributes identically the same proclamation to the Baptist and to Jesus respectively.

See also Mt x. 7; Lk x. 9, 11.

No. 20.

Mt **A**.	
Mt iii. 10 *πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.*	Lk iii. 9 *πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν* [*καλὸν*] *ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.*
Mt **B**.	
Mt vii. 19 *πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.*	

Except the omission of the conjunction οὖν in Mt **B**, which forms part of a passage discussed as No. 3 above (p. 67), there is no difference in these three sayings.

The two remaining doublets in Matthew are not so interesting to students of the Synoptic Problem as the preceding twenty, because there are no parallels in Mark or Luke with which they can be compared.

No. 21.

Mt **A**.

Mt ix. 13 πορευθέντες δὲ μάθετε τί ἐστιν Ἔλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι κ.τ.λ.

Mt **B**.

Mt xii. 7 εἰ δὲ ἐγνώκειτε τί ἐστιν Ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.

Both these are Matthaean additions to narratives which are placed consecutively in Mk and Lk, and which are apparently Marcan in origin.

On the quotations from O. T. in Mt, see p. 123.

No. 22.

Mt **A**.

Mt xvi. 19 καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

Mt **B**.

Mt xviii. 18 ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ.

This promise given to Peter in **A**, is repeated in **B** to all whom Jesus is addressing, apparently 'the disciples' who came to Him in xviii. 1.

The resemblances between Mt v. 34 and xxiii. 22; x. 17 and xxiv. 9*a*; x. 40 and xviii. 5; xi. 27*a* and xxviii. 18, though worth notice, have not been regarded as sufficient to constitute doublets. For shorter repetitions in Matthew, see pp. 135, 137.

Doublet in Mark.

Mk ix. 35 with x. 43, 44: for this see Matthew No. 13, on p. 73 above.

There is no other instance to be entered here, as it has been decided to treat 'He that hath ears, &c.,' separately from the doublets: see p. 87 below.

Doublets in Luke.

No. 1.

Lk **A**.

Lk viii. 16 **οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.**

Lk **B**.

Lk xi. 33 **οὐδεὶς λύχνον ἅψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.**

Mk iv. 21 *μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ ;*

Mt v. 15 *οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.*

Here, as the thick type shows, the strongest similarities are the editorial ones between **A** and **B**. To the last clause in them Mt has a parallel in substance, but it is so adapted as to lead on to his next sentence *οὕτως λαμψάτω κ.τ.λ.*

As to the source or the original form of the saying, no decided conclusion can be drawn. For though Lk **A** and Mk are found in the same place and connexion, they do not coincide more exactly than the other passages do, their agreement as to *κλίνη* being balanced by the agreement of Lk **B** with Mk and Mt as to *μόδιος*.

But the consideration of No. 2 will lend some probability to a Marcan origin for at least Lk **A** here, as the passages are consecutive both in Lk **A** and in Mk.

No. 2.

Lk **A**.	
Lk viii. 17 *οὐ γὰρ ἔστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ.*	Mk iv. 22 *οὐ γὰρ ἔστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.*
Lk **B**.	
Lk xii. 2 *οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.*	Mt x. 26 *οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.*

Here the wording is so very similar in Lk **A** and Mk, and in Lk **B** and Mt respectively, and the difference in wording between the two pairs is so wide, that we seem to have two versions of the saying, the former handed down through the Marcan, the latter through the Logian document.

Here as so often (see pp. 99, 106) Mk has the most harsh and difficult form of the saying, for his purposive *ἵνα* is in Lk **A** replaced by a future, the tense which we find in Lk **B** and Mt.

There is nothing to be marked as limited to Lk **A** and **B**, as *γινώσκω* is also used in Mt.

No. 3.

Lk viii. 18 with xix. 26.

For this see Mt No. 10, on p. 71 above.

No. 4.

Lk **A**.		
Lk ix. 3 . . . *μήτε πήραν . . .*	Mt x. 10 . . . *μὴ πήραν . . .*	Mk vi. 8 . . . *μὴ πήραν . . .*
v. 4 *καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.*	*vv.* 11, 12 *εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε . . . κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε.*	*v.* 10 *ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.*
v. 5 *καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν*	*v.* 14 *καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερ-*	*v.* 11 *καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπο-*

ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς.	*χόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.*	*ρευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.*

Lk **B**.

Lk x. 4 . . . *μὴ πήραν . . .*

v. 5 *εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν, . . .*

v. 7 *ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν, ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.*

vv. 10, 11 *εἰς ἣν δ' ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ.*

We have come to the complicated matter of the charges to the Twelve and the Seventy[1], but here we are only concerned with those portions of them which Lk substantially repeats. Except the trifling change to the plural which is marked above (cf. *ἀκούσωσιν* in Mk), there is nothing exclusively belonging to Lk **A** and Lk **B**.

No. 5.

Lk ix. 23 with xiv. 27.

For this see Mt No. 7, on p. 69 above.

No. 6.

Lk ix. 24 with xvii. 33.

For this see Mt No. 8, on p. 70 above.

No. 7.

Lk **A**.	
Lk ix. 26 *ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ*	Mk viii. 38 *ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ*

[1] It is to be observed that Luke in xxii. 35 refers to the words *βαλλάντιον* and *ὑποδήματα*, besides *πήρα*, as having belonged to the charge to the Apostles, whereas he himself had only recorded them as part of the charge to the Seventy (in Mt x. 10 *ὑποδήματα* is used to the Twelve).

υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.	*γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.*
Lk B.	
Lk xii. 9 *ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.*	Mt x. 33 *ὅστις δὲ ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.*

With some hesitation I have included these verses among the Lucan doublets, although the leading verb is not the same.

The position of Lk **A** and Mk, and their general similarity, point to a Marcan origin. But Lk **A** has (i) the remarkable addition of *αὐτοῦ*, and (ii) the omission of *ἐν τῇ γενεᾷ ταύτῃ κ.τ.λ.*, a limitation which would be likely to fall out in the course of oral teaching.

It seems likely that in the second pair we have one of many cases in which Mt collected into his chief bodies of discourse various Logian sayings which Lk records separately (see p. 129 ff.).

Though Lk has one of his 'characteristic' expressions in **A** (*τοῦτον*, pp. 19, 39), and another in B (*ἐνώπιον*, p. 15), there is none to be noted both in **A** and **B**.

No. 8.

Lk **A**.		
Lk xi. 43 *οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.*		
Lk **B**.		
Lk xx. 46 *Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις.*	Mt xxiii. 6, 7 (*οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι* v. 2) *φιλοῦσι . . . τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς . . .*	Mk xii. 38, 39 *Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις.*

Lk **B** is Marcan in character and presumably in origin: note the analogous *προσέχετε ἀπό* and *βλέπετε ἀπό* in it and in Mk, and the almost complete identity in the rest of the passages.

But Mt, though agreeing with Lk **B** and Mk in having *πρωτοκλισίαν* (they have *-as*) *ἐν τ. δείπνοις*, omits their *περιπατεῖν ἐν στολαῖς*; also he agrees with Lk **A** against them in the order of *πρωτοκαθεδρίας* and *ἀσπασμούς*; and his *φιλοῦσι* is much less similar to their *θελόντων* than to the *ἀγαπᾶτε* of Lk **A**.

It appears then that Mt's use of the Marcan source here is affected and modified by the influence of that record (probably directly or indirectly Logian) in Lk xi, to which there are so many parallels in Mt xxiii.

No. 9.

Lk **A**.

Lk xii. 11, 12 *ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς [ἢ τί][1] ἀπολογήσησθε ἢ τί εἴπητε· τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.*

Lk **B**.

Lk xxi. 14, 15 *θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι, ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.*

Mk xiii. 11 *καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε, οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.*

Mt x. 19, 20 *ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε· οὐ γὰρ ὑμεῖς ἐστὲ οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.*

[1] The bracketed words are omitted by a very strong group of Western authorities; but if they are retained in the text, the phrase *πῶς ἢ τί* forms an important coincidence between Lk A and Mt, and may point to a Logian origin for both.

The Lucan *ἀπολογέομαι* (Lk **2**, Acts **6**, Paul **2** only) connects **A** and **B**.

The chief resemblances are between Mk and Mt, though the passages are differently placed. In Mt it forms part of a longer passage placed by him in the charge to the Twelve, but hardly likely to have been spoken so early.

As Lk **B** and Mk are parallel in position, it is curious that Lk, who speaks most often of the 'Holy Spirit' (p. 21) should omit Mk's words *τὸ πνεῦμα τὸ ἅγιον* here.

No. 10.

A.	
Lk xiv. 11 *ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.*	
B.	
Lk xviii. 14 *ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.*	
	Mt xxiii. 12 *ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.*

Except for the conjunctions *καί* and *δέ*, Lk **A** and Lk **B** are identical.

They agree against Mt in having *πᾶς ὁ* with a participle, while he has *ὅστις* with a verb. In Mt No. 2 (p. 66) the former construction marked the apparently Logian pair of passages; but here all three are probably Logian.

The resemblance between Luke xvii. 31 and xxi. 21 has not been thought sufficient to constitute another Lucan doublet, but it is worth notice. Also the narratives in Luke v. 29, 30 and xv. 1, 2 are remarkably similar.

APPENDIX TO THE COLLECTION OF DOUBLETS

The saying, 'He that hath ears, &c.'

Mt **A**.		
Mt xi. 15 *ὁ ἔχων ὦτα ἀκουέτω.*		
Mt **B**.	Mk **A**.	Lk **A**.
Mt xiii. 9 *ὁ ἔχων ὦτα ἀκουέτω.*	Mk iv. 9 *ὃς ἔχει ὦτα ἀκούειν ἀκουέτω.*	Lk viii. 8 *ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.*
	Mk **B**.	
	Mk iv. 23 *εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.*	
Mt **C**.		
Mt xiii. 43 *ὁ ἔχων ὦτα ἀκουέτω.*		
		Lk **B**.
		Lk xiv. 35 *ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.*

As being used 3 times by Mt, and as being merely an adjunct to other sayings, this brief utterance was not included among the doublets.

Each Gospel adheres to some peculiarity of form: Mt omits *ἀκούειν*, Mk has the verb with *ἀκούειν*, and Lk the participle with *ἀκούειν*, on each occasion. So it is to editors and not to sources that these variations are apparently to be ascribed.

This was evidently a well-known proverbial phrase: it occurs in Rev ii. 7, 11, 17, 29; iii. 6, 13, 22 *ὁ ἔχων οὖς ἀκουσάτω . . .*, and Rev xiii. 9 *εἴ τις ἔχει οὖς ἀκουσάτω.* With all those instances compare Mt's omission of *ἀκούειν*, and with the last of them Mk **B**.

This is the most frequently repeated of the complete[1] sayings in the Gospels, as it occurs 7 times[2]. The next in order of frequency are 'Whosoever will save his life &c.' 6 times including Jn xii. 25 (p. 70); 'To him that hath &c.' (p. 71), and 'Let him take up his cross &c.' (p. 69) each 5 times. No other saying seems to occur oftener than 4 times.

[1] 'There shall be weeping and gnashing &c.,' occurring 7 times, is excluded, as being only a portion of various sayings (p. 137).

[2] In the received text 8 times, but WH Tisch R omit Mk vii. 16.

SECTION V.

THE LOGIA OF MATTHEW AS A PROBABLE SOURCE.

THE *Logia*, which Papias attributes to Matthew, has been referred to in the last section as one of two sources probably used in the compilation of the first and third Gospels. The following 72 passages seem the most likely to have been drawn from this source. It will be seen that 49, or more than two-thirds of them, are placed differently in the two Gospels: they are marked *. In the cases marked D there are complications caused by the existence of doublets (see p. 64 ff.). And to the two cases marked M there are partial parallels in Mk ix. 50 and iv. 24 respectively [1].

Mt iii. 7–10	=	Lk iii. 7–9.	*Mt vi. 20, 21	=	Lk xii. 33 *b*, 34.
iii. 12	=	iii. 17.	* vi. 22, 23	=	xi. 34, 35.
iv. 3–11	=	iv. 3–13.	* vi. 24	=	xvi. 13.
v. 3, 4, 6	=	vi. 20 *b*, 21.	* vi. 25–33	=	xii. 22–31.
v. 11, 12	=	vi. 22, 23.	M vii. 1, 2 *b*	=	vi. 37 *a*, 38 *b*.
*M v. 13	=	xiv. 34, 35.	vii. 3–5	=	vi. 41, 42.
* v. 18	=	xvi. 17.	* vii. 7–11	=	xi. 9–11, 13.
* v. 25, 26	=	xii. 58, 59.	*[2] vii. 12	=	vi. 31.
v. 39, 40, 42, 44–48	=	vi. 29, 30, 27, 28, 35 *b*, 32, 33, 36.	* vii. 13, 14	=	xiii. 23, 24(?).
			D vii. 16–18	=	vi. 43–45.
* vi. 9, 10 *a*, 11, 12, 13 *a*	=	xi. 2–4.	vii. 21	=	vi. 46 (?).
			* vii. 22, 23	=	xiii. 25–27(??).
			vii. 24–27	=	vi. 47–49.

[1] Passages which seemed at all likely to have been derived from Mark have been excluded. But of course it is quite possible, and it has been suggested in the preceding section, that some of the sayings omitted on that ground may have been handed down in variant forms through the Marcan and the Logian documents independently of one another. If this is thought to have been the case, the following passages, and perhaps a few others mentioned among the doublets, should be ranked as Logian:— Mt v. 15 = Lk xi. 33 (?); Mt v. 32 = Lk xvi. 18; Mt xxv. 29 = Lk xix. 26.

[2] In this case the change of position is within the limits of the same discourse.

Mt	vii. 28 *a*	=	Lk vii. 1 *a*.
	viii. 5–10, 13	=	vii. 1 *b*–10.
*	viii. 11, 12	=	xiii. 28, 29.
*	viii. 19–22	=	ix. 57–60.
*	ix. 37, 38	=	x. 2.
	x. 7	=	ix. 2.
*	x. 10 *b*	=	x. 7 *b*.
*	x. 12, 13	=	x. 5, 6.
*D	x. 15	=	x. 12.
*	x. 16 *a*	=	x. 3.
*	x. 24, 25 *a*	=	vi. 40[1].
*D	x. 26	=	xii. 2.
*	x. 27–33	=	xii. 3–9.
*	x. 34–36	=	xii. 51–53.
*	x. 37	=	xiv. 26 (??).
*D	x. 38	=	xiv. 27.
*	x. 40	=	x. 16[2].
	xi. 2–11	=	vii. 18–28.
*	xi. 12, 13	=	xvi. 16.
	xi. 16–19	=	vii. 31–35.
*	xi. 21–24	=	x. 13–15, 12.
*	xi. 25–27	=	x. 21, 22.
	xii. 27, 28	=	xi. 19, 20.
	xii. 30	=	xi. 23.
D	xii. 38, 39, 41, 42	=	xi. 16, 29–32.
Mt	xii. 43–45	=	Lk xi. 24–26.
*	xiii. 16, 17	=	x. 23 *b*, 24.
*	xiii. 33	=	xiii. 20, 21.
*	xv. 14 *b*	=	vi. 39 *b*.
*	[xvi. 2, 3]	=	xii. 54–56(??).
*D	xvii. 20 *b*	=	xvii. 6 (?).
	xviii. 7	=	xvii. 1.
*	xviii. 12, 13	=	xv. 4, 5, 7.
	xviii. 15, 21, 22	=	xvii. 3, 4.
*	xix. 28	=	xxii. 28–30(?).
	[xxi. 44]	=	xx. 18 (?).
*	xxiii. 4	=	xi. 46.
*D	xxiii. 12	=	xiv. 11.
*	xxiii. 13 (*or* 14)	=	xi. 52.
*	xxiii. 23	=	xi. 42.
*	xxiii. 25	=	xi. 39.
*	xxiii. 27	=	xi. 44 (?).
*	xxiii. 29–31	=	xi. 47, 48.
*	xxiii. 34–36	=	xi. 49–51.
*	xxiii. 37–39	=	xiii. 34, 35.
*	xxiv. 26–28	=	xvii. 23, 24, 37.
*	xxiv. 37–39	=	xvii. 26, 27.
*	xxiv. 40, 41	=	xvii. 34, 35.
*	xxiv. 43–51 *a*	=	xii. 39, 40, 42–46.

The above verses and portions of verses amount to about 185 verses in both Gospels, i. e. rather more than one-sixth of the 1,068 verses of Matthew, and rather less than one-sixth of the 1,149 verses of Luke[3].

Such a list, however, can only be tentative and suggestive. It contains a speculative element which, it is hoped, has been absent from the previous tables in this book, and the compiler of it has had to use his own discretion on several points as to which there can be no certainty in the present state of our knowledge. It is

[1] Cf. also Jn xiii. 16; xv. 20.

[2] Cf. also Jn xiii. 20. This and the preceding note help to show us that various forms—how many we know not—of the same sayings were current in the Church.

[3] Of course there may also be—probably there are—Logian verses in the 'peculiar' parts of Matthew and Luke; but we have no means of distinguishing them from passages supplied by other sources used by each of those writers, so that an attempted list of them would have been hardly better than guess-work.

quite likely that some of the passages marked (??) or (?) should have been omitted from the list, while on the other hand many students would have included some other passages, for which a common origin is suggested by Weiss or in Rushbrooke's *Synopticon*[1]. In particular, the close similarities between the language of the parables in Mt xxii. 2–10; Lk xiv. 16–24, and in Mt xxv. 14–30; Lk xix. 12–27 respectively might reasonably be taken to outweigh the differences of occasion and object which have prevented them from being regarded here as representing a single Logian source. Again, by including the narratives of the Temptation, the centurion's servant, and the Baptist's message, we have assumed that the Logia contained a good deal more than mere sayings; and this assumption, though it seems probable, is very far from certain[2]. And when, in the course of two of those narratives, we count as Logian verses certain details which are found only in Luke, viz. vii. 3, 4, 5 and 20, 21, this is only an inference from Matthew's habit of shortening narrative, which we observe in other cases[3].

Therefore exactness and completeness are by no means claimed for the above list of passages. But it seemed necessary to attempt such a catalogue, if we are to employ as a working hypothesis that use of the Matthaean Logia as a source which the phenomena of our Gospels and the brief notice of Papias combine to render probable. And from an examination of the passages here brought together as presumably Logian we may gather the following three intimations bearing on the Synoptic Problem.

[1] For instance, see Mt xxi. 32; Lk vii. 29, 30. Perhaps, again, the mention of the miracle in Mt xii. 22; Lk xi. 14 (cf. also Mt ix. 32–34), which is only assumed and not recorded in Mk iii. 22, should have been inserted here as Logian.

[2] See Lightfoot, on *Supernatural Religion*, pp. 170–7, and the *Reply* to him, pp. 124–7; Salmon, *Introd. to N. T.*, pp. 117–119. The *Sayings of Jesus* discovered at Oxyrhynchus and published in 1897 have not much bearing on this question, for the name λόγιον is not applied to them in the document.

[3] See on this p. 127 below.

i.

The fact that quite two-thirds of the passages are placed differently in Matthew and Luke shows that at least one of the two authors or editors attached no importance to the order and sequence in the Logia, even if they had that document before them, and did not merely derive their knowledge of it through oral tradition or through intermediate documents.

ii.

These 185 verses amount to about one-fourth of the 731 'common' verses in Matthew (cf. p. 8), and to between one-third and one-fourth, or more exactly two-sevenths, of the 650 'common' verses in Luke (p. 23). But if we turn to the use of the words and phrases 'characteristic' of the two Gospels (pp. 4–20) we shall find that the proportion is not the same. For 112 [1], being between one-third and one-fourth, or exactly two-sevenths, of the 392 occurrences of those words and phrases in the 'common' parts of Matthew, are found in the 185 Logian verses of that Gospel; while 142 [1], or not much more than one-fifth (which would be 137), of the 686 belonging to the 'common' parts of Luke, are found in the 185 verses of Luke which we have similarly attributed to the Logia. It follows therefore that in Matthew the 'characteristic' expressions are used with considerably more freedom and abundance in the presumably Logian than in the presumably Marcan portion; while in Luke they are used a little less freely and abundantly in the presumably Logian than in the presumably Marcan portion.

iii.

If about 185 verses of Matthew and Luke are thus drawn from the Logia, it might be expected that words

[1] It has not been thought worth while to print lists of these, for the numbers can easily be verified by means of pp. 4 ff. and 14 ff. with p. 88 f., and none of the items have any particular significance or interest.

and expressions characteristic of that source could be found and noticed, in the way that characteristics of the Priestly Code have been observed in the composite Hexateuch [1]. But such linguistic evidence is wanting here: with the exception of words which are required by the special subject-matter, a careful examination has failed to produce any expressions which can be definitely labelled as Logian. This failure does not, of course, disprove the use of the Logia as a source; but it does strongly support the view, which the tables on pp. 4-7 and 14–20 suggested, that both Matthew and Luke, and especially Luke, have so 'worked over' the sources they employed that they frequently represent to us the substance rather than the words of the original documents.

[1] See Driver, *Introduction to Literature of O. T.*, pp. 123-128.

PART III

Further Statistics and Observations Bearing on the Origin and Composition of each Gospel

A. *ON THE GOSPEL OF ST. MARK.*

It is well to take this Gospel first, as being almost certainly the earliest in date and quite certainly the simplest in structure.

I propose to examine *the portions of Mark which are not found in Matthew or Luke*[1]. Though numerous, they are in most cases very brief, the chief exceptions to this brevity being the two miracles in vii. 32–37; viii. 22–26 and the parable in iv. 26–29.

What gives interest and importance to these portions, even in their minute details, is the theory, now very generally held, that a source corresponding on the whole with our present Gospel of St. Mark was used by the other two Synoptists as a basis or *Grundschrift*, to which they added introductions, insertions and conclusions derived from other sources. For English readers this view is clearly explained and effectively supported by Mr. F. H. Woods, in *Studia Biblica*[2]: his arguments seem to me to lead irresistibly to the result which he thus expresses, 'We conclude, therefore, that the common tradition upon which

[1] In English they are brought together, in a way very convenient for reference, in the left-hand column of *The Common Tradition of the Synoptic Gospels*, by Abbott and Rushbrooke (London, 1884); in Greek they can be most easily collected by taking note of the ordinary type in the first column of Rushbrooke's *Synopticon*.

[2] Vol. ii (Oxford, 1890).

all the three Synoptics were based is substantially our St. Mark as far as *matter, general form, and order* are concerned' (p. 94).

But this conclusion, if adopted even provisionally and as a working hypothesis, at once suggests a further question. What is the account to be given of the Marcan matter which neither Matthew nor Luke has incorporated, and which therefore lies before us as peculiar to Mark? It might be accounted for in two ways. Either (*a*) Matthew and Luke were ignorant of it, because it was added to the Marcan source at a time later than the date or dates at which they used it; or (*b*) it was before them, but was omitted or altered either by them when they transferred the other Marcan matter to their Gospels, or in the course of the subsequent use of those Gospels. In other words, did those compilers use an *Ur-Marcus* (to use the brief convenient German name for an original and probably shorter Mark which was altered and supplemented by a later editor), or did they use a source[1] closely corresponding with our present Gospel of St. Mark?

As a contribution towards the study of this question, I propose to bring together and classify the Marcan peculiarities, so that we may see how far they are such as would be likely to be omitted or altered. The stronger such likelihood is, and the larger the number of instances to which it extends, the greater will be the weight of evidence against the suggestion of an *Ur-Marcus*. For indeed it is only a suggestion to account for the phenomena which we are now considering: there is no external support for it in the words of Papias[2], nor, I think, is there any

[1] Such a source can hardly have been other than a written one, notwithstanding Mr. A. Wright's ingenious argument to the contrary, in *Some New Testament Problems*, p. 66; but I have wished to avoid here the assumption contained in the word 'document.'

[2] Unless, indeed, it is thought that his phrase οὐ μέντοι τάξει implies a less orderly arrangement of materials than we find in this Gospel. But, even in that case, the re-arrangement must have taken place before the time to which our hypothesis refers.

internal evidence for it in the few signs of compilation which some students believe they can detect even in this Gospel. Of such signs the most remarkable is certainly that on which Wendt[1] has laid stress, viz. the apparent resumption in xii. 13 of the narrative in iii. 6 about the Pharisees and Herodians. This may imply a collection of replies made by Jesus to questions and objections, of which Mark was making use, and from which he broke off in iii. 6 to return to it in xii. 13. But such compilation must have been prior to that use of Mark by Matthew and Luke which the hypothesis before us involves.

In referring to the Marcan peculiarities it will be best to begin with those which have most to do with the substance of the narrative, and from them to pass on to those which are mainly or entirely linguistic.

As an introduction to Section I, A and B, I quote some remarks of Dr. A. B. Bruce on this Gospel:—'It contains unmistakable internal marks of a relatively early date. These marks are such as to suggest an eye and ear witness as the source of many narratives, and a narrator unembarrassed by reverence. This feeling we know does come into play in biographical delineations of men whose characters have become invested with sacredness, and its influence grows with time. The high esteem in which they are held more or less controls biographers, and begets a tendency to leave out humble facts and tone down traits indicative of pronounced individuality' (*With Open Face*, p. 25).

[1] *Lehre Jesu*, I, pp. 25, 26: referred to also in Eng. tr. of Part II. p. 21.

SECTION I.

PASSAGES WHICH MAY HAVE BEEN OMITTED OR ALTERED AS BEING LIABLE TO BE MISUNDERSTOOD, OR TO GIVE OFFENCE, OR TO SUGGEST DIFFICULTIES[1].

A. Passages seeming (*a*) to limit the power of Jesus Christ, or (*b*) to be otherwise derogatory to, or unworthy of, Him.

(*a*)

1.

Mk i. 32, 34 'They brought unto him all that were sick . . . and he healed *many* that were sick,' compared with Mt viii. 16 'He . . . healed *all* that were sick,' and Lk iv. 40 'He laid his hands on *every one of them* and healed them.' Here Mark's description might be thought to imply what Paley calls 'tentative miracles; that is, where out of a great number of trials, some succeeded[2].' So also in Mk iii. 10 'many,' compared with Mt xii. 15; Lk vi. 19 'all.'

2.

Mk iv. 36: it might be wondered how the 'other boats' weathered the storm.

3.

Mk vi. 5 'He could (ἐδύνατο) there do no mighty work, save &c.,' compared with Mt xiii. 58 'He did not many mighty works there because of their unbelief.'

4.

Mk vii. 32–37: the use of spittle as a means of healing (cf. also Jn ix. 6). And perhaps painful effort might seem to be implied in the words 'looking up to heaven he sighed.'

5.

Mk viii. 22–26: in this miracle also spittle is used as a means; and the cure is represented as gradual.

[1] Cf. Dr. Abbott's art. *Gospels* in *Enc. Brit.* x. 802, from which several of these instances are taken.

[2] *Evidences of Christianity*, Part I, prop. ii. chap. i.

6.

Mk xi. 20: the statement that the withering of the fig-tree was not noticed until the next morning might be dropped as obscuring the signal character of the miracle. Cf. Mt xxi. 19 and 20 *παραχρῆμα*.

7.

Mk xv. 44, 45 *a* 'Pilate marvelled if he were already dead, &c.' It might have been thought needless to introduce this question into ordinary teaching.

(*b*)

1.

Mk i. 12 'The spirit driveth him forth (*ἐκβάλλει*)': it is not surprising that Matthew and Luke express this guidance by the less forcible words *ἀνήχθη* and *ἤγετο*.

2.

Mk iii. 5 'With anger.' Matthew and Luke omit this, though the latter (vi. 10) preserves the *περιβλεψάμενος* which goes with it in Mark. *ὀργή* is nowhere else in the Gospels ascribed to Jesus, except in a Western reading of Mk i. 41 (*ὀργισθείς*): cf., however, Rev vi. 16.

3.

Mk iii. 21 'His friends . . . went out to lay hold on him, for they said, He is beside himself (*ἐξέστη*).'

4.

Mk vi. 3 'Is not this the carpenter?' See, however, also p. 60.

5.

Mk vi. 48 'He would have (*ἤθελεν*) passed by them.' There might have been fear of this being taken to mean that he did not wish, or intend, to help them.

6.

Mk x. 14 'He was moved with indignation (*ἠγανάκτησεν*).' Elsewhere this verb always implies more or less blameworthy anger, Mt xx. 24; xxi. 15; xxvi. 8; Mk x. 41; xiv. 4; Lk xiii. 14.

7.

Mk xi. 3 'Straightway he will send him back hither.' This might seem, and has seemed (see Dr. A. B. Bruce *in loc.*, and *Speaker's Comm.*), to detract from the dignity of the request; hence

perhaps the change of it to 'straightway he (the owner) will send them,' in Mt xxi. 3, as also in the received text even of Mark. See also p. 55.

8.

Mk xi. 13 'For it was not the season of figs.' This may have seemed, and has seemed to some, to imply an unjustifiable expectation and consequent disappointment.

9.

Mk xiv. 14 'Where is *my* guest-chamber?' This may have seemed a harshly expressed claim, and therefore the μου may have been omitted from Lk xxii. 11 which is otherwise identical with Mark (Matthew has no parallel clause). It has also dropped out from the received text of Mark.

B. Passages seeming to disparage the attainments or character of the Apostles[1].

1.

Mk iv. 38 'Carest thou not that we perish?' seems more expressive of distrust than the 'Save, we perish' of Mt viii. 25, or the 'We perish' of Lk viii. 24.

2.

Mk vi. 51 *b*, 52 'And they were sore amazed in themselves, for they understood not concerning the loaves, but their heart was hardened.' There is no parallel to this in Matthew (cf., however, his record of the weakness of Peter's faith in xiv. 28–33). Luke is wanting here.

3.

Mk viii. 17, 18 'Have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not?' This is omitted in Matthew's version of the rebuke (xvi. 8–11). Luke is wanting here.

4.

Mk x. 35: here the sons of Zebedee themselves make, but in

[1] Those who had come, or were coming, to regard the Twelve as 'foundations' of the Church (Rev xxi. 14) would be far more likely to soften or leave out than to strengthen or insert such passages. It has been noticed that Luke especially 'spares the Twelve': see Bruce in *Expositor's Greek Test.* i. 46 f., referring to Schanz. Cf. p. 161, below.

Mt xx. 20 their mother makes, the ambitious request. Luke omits it altogether.

C. Other passages which might cause offence or difficulty.

1.

Mk ii. 23 ὁδὸν ποιεῖν (WH mg ὁδοποιεῖν). This phrase, though not necessarily (see Judg xvii. 8) meaning that they broke a new path through the standing corn, might be taken to imply that they did so.

2.

Mk ii. 26 'When Abiathar was high priest.' This was probably omitted on account of the historical difficulty: see, however, also p. 105 on the Proper Names in this Gospel.

3.

Mk ii. 27 'The sabbath was made for man, and not man for the sabbath.' This may perhaps have been 'a hard saying' for Jewish Christians[1], and may therefore have dropped out of use, though here it forms a step in the argument, which is not the case with the words substituted in Mt xii. 6, 7. In Luke there is nothing substituted, but a break seems to be implied (vi. 5).

4.

Mk iii. 29 '. . . But is guilty of an eternal sin,' an expression so mysterious and so much deeper than the usual idea of punishment, that ἁμαρτήματος has been altered into κρίσεως in the received text. And a similar account may probably be given of the omission of the whole clause in Mt xii. 32 and Lk xii. 10.

5.

Mk viii. 31; ix. 31; x. 34 'After three days.' In the parallel passages Matthew (xvi. 21; xvii. 23; xx. 19) and Luke (ix. 22; xviii. 33, there being no parallel to Mk ix. 31) substitute 'on the third day'; probably because the exactness of the prophecy would not otherwise be evident to persons unaccustomed to the Jewish method of computation (see e. g. Gen xlii. 17, 18; 1 Kings xii. 5, 12; Mt xxvii. 63, 64).

[1] Cf. Rom xiv. 5, 6; Gal iv. 10; Col ii. 16, 17.

6.

Mk viii. 38 'In this adulterous and sinful generation' might be omitted as seeming to narrow the application of the warning against being 'ashamed of' Christ.

7.

Mk ix. 22 *b*–24 'If thou canst do anything . . . Help thou mine unbelief.' The fact that the father's prayer was granted, notwithstanding these confessions of doubt, may have seemed to imply the acceptance of a lower standard of faith than the Church usually required; hence perhaps the omission of this dialogue.

8.

Mk xv. 25 'It was the third hour': for proofs that this note of time, which Mark alone gives, has caused difficulties, see e. g. *Speaker's Comm. in loc.*

SECTION II.

ENLARGEMENTS OF THE NARRATIVE, WHICH ADD NOTHING TO THE INFORMATION CONVEYED BY IT, BECAUSE THEY ARE EXPRESSED AGAIN, OR ARE DIRECTLY INVOLVED, IN THE CONTEXT.

These, which have been well named 'context-supplements,' are very numerous in Mark, especially in the earlier chapters. They occur both in the actual narrative and in sayings which it embodies. The nature of them may be understood from the following two specimens:—

(*a*) In ii. 18 *a* Mark alone says that 'John's disciples and the Pharisees were fasting': but this fact is again stated in the question put to Jesus in 18 *b*, which is also recorded in substance in Mt ix. 14; Lk v. 33.

(*b*) In xv. 24 Mark alone adds to the mention of casting lots the words 'upon them, which each should take': but this is of course involved in the previous statement of all three Synoptists that they 'parted his garments among them, casting lots.'

I do not propose to print a list of such repetitions and amplifications, for it would be necessary in many cases to print with them a lengthy context, without which it could not be seen that they add nothing to the narrative. But instances, more or less distinct and characteristic, may be found and examined in the following verses, numbering more than a hundred:—Mk i. 4, 7, 13, 16, 17, 19, 20, 21, 28, 34, 43*; ii. 1, 2†, 8, 9, 15†, 16†, 18†, 19†; iii. 8, 13, 17, 28, 30, 31; iv. 1, 2, 7, 8, 15, 16, 24, 31, 32, 37, 39; v. 1, 15, 17, 19, 20, 21, 22, 34, 38, 40, 42; vi. 2, 4, 17, 29, 44, 50, 53, 54, 55; vii. 5, 8*, 13, 14, 15, 18, 19, 21, 23, 25†; viii. 1†, 15, 27; ix. 2, 8; x. 27, 32, 36, 52; xi. 2, 4, 6, 15, 27, 28; xii. 2, 14, 21†, 41†, 43†; xiii. 2, 19, 20; xiv. 4, 5, 7, 11, 15, 16, 17, 20, 43, 45, 57, 66; xv. 22, 24†, 25, 34.

In the two cases marked * the whole verse may be called a context-supplement, and so may perhaps also iii. 30: the mark † has been added to a few other instances, which, with those marked *, may be considered first as the most instructive and interesting cases.

A few of the passages here referred to are also included among the 'duplicate expressions' on p. 110 ff. below.

Now in a simple and original narrative, written or dictated by, or directly derived from an eyewitness, such repetitions and expatiations might very naturally occur: they may indeed be due to that special determination to 'omit nothing' which Papias attributes to Mark as the 'interpreter of Peter.' And the omission of them afterwards, either in the compilation of a manuscript record or in the course of oral teaching, is also natural and likely. But what possible cause for the insertion of them by a later editor can be assigned, except a mere wish to extend the size of the narrative, without adding to its substance? And surely such a wish is inconceivable in the times and circumstances of the composition of the Gospels.

SECTION III.

MINOR ADDITIONS TO THE NARRATIVE.

I use the word 'minor' of the Marcan additions now referred to, in order to denote this characteristic of them, that though they add fullness to the narrative, and though they are almost always more or less graphic and picturesque and lifelike, they are not such as would seem important to those who had to teach the elements of Christianity. So far as we can judge from our earliest records, 'the memoirs of the Apostles' were chiefly drawn upon for the purposes of (i) exhibiting 'Jesus of Nazareth' as 'approved of God by mighty works and wonders and signs' (Acts ii. 22), and (ii) of supplying accounts of his teaching, especially on moral subjects (see e.g. Rom xii; James iv; Clem. Rom. xiii; *Ep.* Polycarp ii; *Didache* i.). There would be no materials available for these purposes, nor again for the proofs of the Messiahship of Jesus drawn from prophecy for Jewish hearers, nor again for the articles of the Creed which soon began to grow out of the baptismal confession of faith, in the very great majority of these Marcan augmentations.

The following are characteristic specimens of them:—

i. 33 'All the city was gathered together at the door.'
iii. 9 'He spake to his disciples that a little boat should wait on him because of the crowd, lest they should throng him[1].'
iii. 34 'Looking round on them which sat round about him.'
iv. 35 'When even was come.'
iv. 38 'In the stern . . . on the cushion.'
viii. 14 'They had not in the boat with them more than one loaf.'
ix. 36 'Taking him in his arms.'
x. 50 'He, casting away his garment, sprang up.'

[1] How natural that Peter should recall this precaution, and that therefore Mark should write it down: yet how likely that other teachers and writers should omit it, since it appears that after all there was no recourse to the boat on this occasion (cf. *v.* 13 'he goeth up into the mountain')!

And others may be examined in the following verses :— i. 19, 20, 29, 41 ; ii. 15 ; iii. 19, 20, 23, 32 ; v. 3, 6, 19, 21, 27, 32 ; vi. 21, 23, 25, 27, 31, 33, 38, 40, 56 ; vii. 17, 24, 25 ; viii. 11, 12, 27, 32, 33 ; ix. 3, 14, 15, 16, 26, 34, 35 ; x. 1, 10, 16, 17, 21, 22, 23, 46, 49 ; xi. 4, 11, 30 ; xii. 35, 41, 43 ; xiii. 3 ; xiv. 3, 40, 41, 44, 54 ; xv. 8, 21, 31, 32.

Here again, as in the previous section, the consideration of such passages seems to me to leave on the mind a very strong impression in favour of their having been dropped by compilers who presumably had in view the needs of Christian teachers and learners, and against their having been inserted by an editor of the *Ur-Marcus*.

But, in both classes of cases (§§ II and III), there may seem to be one serious objection to this view. It appears at first sight extremely improbable that Matthew and Luke, even though influenced by the same motive, viz. the adaptation of the Marcan narrative for the practical use of teachers, should have agreed in the omission of so very many phrases and details. But this improbability becomes slighter when we observe that this agreement in omission is by no means complete and uniform. Our business in these two sections has been to take note of words and passages as to which Mark stands alone. But it is to be also remembered that there are a good many cases in which Luke retains, while Matthew omits, both the 'context-supplements,' and the unimportant additional details of the Marcan document. There are also some cases in which Matthew retains, while Luke omits ; but these are not so many, for, as will be seen (p. 127), Matthew has a much stronger tendency than Luke to shorten narratives, and in this respect to depart from the model of Mark.

A glance in Rushbrooke's *Synopticon* at the passages named in the two lists which follow, will supply some proofs of what has just been said, and will show that there are differences, as well as agreements, between Matthew and Luke, which must be taken into account in forming an

estimate of what the Gospel of Mark was when they used it as a source. Those marked * are of the nature of 'context-supplements'; the rest are additional details, sometimes graphic and lifelike, but never religiously or morally important.

List I.

Luke follows Mark in retaining, while Matthew omits:—

*1. Mk i. 44; Lk v. 14: 'for thy cleansing.'
*2. Mk ii. 7; Lk v. 21: 'who can forgive sins, &c.' (which is involved in 'blaspheneth').
3. Mk iii. 3; Lk vi. 8: the man with the withered hand called to 'stand forth.'
4. Mk iii. 5; Lk vi. 10: 'he looked round about on them.'
*5. Mk iv. 41; Lk viii. 25: 'one to another.'
6. Mk v. 4; Lk viii. 29: the attempts to bind the demoniac.
7. Mk v. 15; Lk viii. 35: 'sitting, clothed and in his right mind.'
8. Mk v. 30; Lk viii. 45: 'Jesus . . . said . . . Who touched, &c.'
*9. Mk x. 20; Lk xviii. 21: 'from my youth.'
10. Mk x. 30; Lk xviii. 30: 'in this time . . . in the world to come.'
11. Mk x. 47; Lk xviii. 37: 'of Nazareth.'
12. Mk x. 48; Lk xviii. 39: 'the more a great deal.'
13. Mk xi. 5, 6; Lk xix. 32–34: 'what do ye, loosing the colt, &c.'
14. Mk xiv. 13–15; Lk xxii. 10–12: the man with a pitcher of water, &c.
15. Mk xv. 21; Lk xxiii. 26: 'from the country.'

To which may be added the following taken from the list (p. 110 ff.) of 'duplicate expressions' in Mark:

*16. Mk ii. 20; Lk v. 35: 'in that day' (or 'those days').
*17. Mk iv. 39; Lk viii. 24: 'the wind ceased.'
*18. Mk vi. 36; Lk ix. 12: 'the country round about.'

List II.

Matthew follows Mark in retaining, while Luke omits:—

*1. Mk iii. 33; Mt xii. 48: 'who is my mother, &c.'
2. Mk iv. 1; Mt xiii. 1, 2: 'by the sea side . . . he entered into a boat and sat.'
*3. Mk iv. 5; Mt xiii. 5: 'where it had not much earth.' (Cf. Lk. viii. 6.)

4. Mk v. 23; Mt ix. 18: 'lay thy hands on her, &c.'
*5. Mk v. 28; Mt ix. 21: 'For she said, If I touch but, &c.'
*6. Mk vi. 35; Mt xiv. 15: the lateness of the hour twice mentioned.
*7. Mk x. 26; Mt xix. 25: 'they were astonished exceedingly' (this is implied in their question).
8. Mk x. 27; Mt xix. 26: 'looking upon them.'

Before passing on from the substance to the phraseology of Mark, two other kinds of Marcan peculiarities may be named, the omission of which seems much more probable than their subsequent insertion by an editor:—

1. The Aramaic or Hebrew phrases 'Boanerges' iii. 17; 'Talitha cumi' v. 41; 'Corban' vii. 11; 'Ephphatha' vii. 34. 'Abba' xiv. 36 is perhaps not a case in point, as it seems to have been a 'liturgical formula': see Lightfoot on Gal iv. 6; also Rom viii. 15. In xv. 22 ('Golgotha'), and xv. 34 ('Eloi &c.'), there are parallels in Matthew but not in Luke.

2. Some unimportant Proper Names[1], viz. Alphæus ii. 14; Decapolis v. 20; Bartimæus the son of Timæus x. 46; Alexander and Rufus xv. 21; Salome xv. 40. On Boanerges see above, and on Abiathar (ii. 26) see p. 99.

[1] Mr. A. Wright has discussed the Proper Names in St. Mark very fully in *Some New Testament Problems*, p. 56 ff.

SECTION IV.

RUDE, HARSH, OBSCURE OR UNUSUAL WORDS OR EXPRESSIONS, WHICH MAY THEREFORE HAVE BEEN OMITTED OR REPLACED BY OTHERS[1].

1.

Mk i. 10 *σχιζομένους*, a word used nowhere else in N. T. or LXX of the opening of the heavens. In Mt iii. 16 and Lk iii. 21 we have the more usual and suitable *ἠνεῴχθησαν*, *ἀνεῳχθῆναι*, as in Is lxiv. 1; Jn i. 51; Acts x. 11; Rev xix. 11.

2.

Mk i. 16 *ἀμφιβάλλοντας* without an accusative. In the parallel Mt iv. 18 *βάλλοντας ἀμφίβληστρον*, to which the received text in Mark has been assimilated: cf. Hab i. 17 *ἀμφιβαλεῖ τὸ ἀμφίβληστρον αὐτοῦ*.

3.

Mk i. 34 and xi. 16 *ἤφιεν*, an unusual and irregular form: see Winer, § xiv. 3 (*b*).

4.

Mk i. 38 *κωμοπόλεις*: here only in N. T. and not in LXX.

5.

Mk ii. 4, 9, 11, 12; vi. 55 *κράβαττος*[2], replaced in Matthew and Luke by *κλίνη* or *κλινίδιον*, but also used John 4, Acts 2.

6.

Mk ii. 16 *ὅτι* = 'why'; also in ix. 11, 28. See Winer, § xxiv. 4 and note in Eng. tr.

7.

Mk ii. 21 *ἐπιράπτει*, a verb found nowhere else in Greek: replaced in Matthew and Luke by *ἐπιβάλλει*.

8.

Mk v. 23; vii. 25 *θυγάτριον*: here only in N. T. and not in LXX.

[1] Cf. *Enc. Brit.* x. 802: only words not found in the other Synoptic Gospels are noticed here.

[2] This word is condemned by Phrynichus: see Thayer's *Lex. s. v.*

9.

Mk v. 23 *ἐσχάτως ἔχει*[1].

10.

Mk v. 23 *λέγων . . . ἵνα . . . ἐπιθῇς*, a harsh construction, avoided in Matthew and Luke. But see Winer, § 43. 5 *a*.

11–14.

Mk vi. 27 *σπεκουλάτωρ*, a Latin word peculiar to Mark, as also is *κεντυρίων* xv. 39, 44, 45: see also *ξέστης* = 'sextarius' in vii. 4 (used also in Jos. *Ant.* viii. 2. 9). The phrase in xv. 15, *τὸ ἱκανὸν ποιῆσαι* = 'satisfacere,' may also be added. But against these Marcan Latinisms is to be set *κουστωδία* found only in Mt xxvii. 65, 66; xxviii. 11. Cf. Salmon, *Introd. to N. T.* p. 53, against laying too great stress on the occurrence of such words.

15–17.

Mk vi. 39 *συμπόσια συμπόσια*, and 40 *πρασιαὶ πρασιαί*, Hebraistic expressions: see also *δύο δύο* Mk vi. 7 (the reading *ἀνὰ δύο δύο* in Lk x. 1 is doubtful).

18.

Mk xi. 19 *ὅταν ὀψὲ ἐγένετο*. This and Rev viii. 1 are the only occurrences of the aorist indicative after *ὅταν*: cf. also Mk iii. 11, the only case of the imperfect indicative. See Winer, § xlii. 5 and note in Eng. tr.

19.

Mk xii. 4 *ἐκεφαλίωσαν* or *ἐκεφαλαίωσαν*. Of these forms the first is not found elsewhere, and the second has a different meaning.

20.

Mk xii. 40 *οἱ κατέσθοντες*, an anacoluthon after *γραμματέων*: in Lk xx. 47 it is avoided by the use of the verb *κατεσθίουσιν*[2]. There is no parallel in Matthew.

21.

Mk xiii. 11 *μὴ προμεριμνᾶτε*, a verb not found elsewhere in N. T., LXX, or Classical writers: instead of it we find *μὴ μεριμνήσητε* in Mt x. 19, and *μὴ προμελετᾶν* in Lk xxi. 14.

22.

Mk xiii. 19 *ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις*, an unusual expression, avoided in Mt xxiv. 21; Lk xxi. 23.

[1] This expression is condemned by Phrynichus: see Thayer's *Lex. s. v.*

[2] Observe also the broken constructions in Mk xi. 32; xii. 38 contrasted with the parallel passages.

23.

Mk xiv. 31 ἐκπερισσῶς is found nowhere else in Greek (ὑπερεκπερισσῶς perhaps in 1 Thess v. 13).

24.

Mk xiv. 44 σύσσημον[1] (for which Mt xxvi. 48 has σημεῖον): here only in N. T., but LXX **5** and not very rare elsewhere[1].

25.

Mk xiv. 68 προαύλιον: here only in N. T. and not in LXX. Its place is supplied by πυλών in Mt xxvi. 71, and Luke has no parallel.

26.

Mk xiv. 72 ἐπιβαλών: a strange and obscure word as used here.

Besides the very unusual words which form part of the preceding list, it will be seen in the Appendix on 'The Synoptists and the Septuagint' (p. 162) that the list of words peculiar to Mark is on the whole much less accordant with the LXX than the list of words peculiar to Matthew and Luke, the latter being the most accordant of the three. But the LXX may be taken as representing to us the standard of ordinary Hellenistic Greek, as applied to religious subjects. It thus appears that there was a certain unusualness in Mark's vocabulary which would render it probable *a priori* that those who used his memoirs would, intentionally or unconsciously or both, modify the language of them by substituting more familiar or more conventionally sacred expressions.

The relative numbers of Classical and non-Classical words in the Synoptic Gospels, as shown in the same Appendix (p. 170), also point, though less decidedly, to unusualness as a characteristic of the language of Mark.

As the word 'harsh' was used in the heading of this section, attention may here be called to an abruptness of construction, which may well be called harsh, in the reports of certain sayings in Mark, as contrasted with the

[1] This expression is condemned by Phrynichus: see Thayer's *Lex. s. v.*

reports in Matthew and Luke. This arises from his use of '*asyndeton*,' i. e. from the absence of conjunctions or other connecting words. An examination of the chief instances [1] of this difference will, I think, make it appear highly probable that the smoother and more connected forms of the sentences in Matthew and Luke were altered from the more rough and crude forms in Mark, and not vice versa. Compare Mk i. 27 with Lk iv. 36 ὅτι;—Mk ii. 21 with Mt ix. 16 δέ, and cf. also Lk v. 36;—Mk iii. 35 with Mt xii. 50 γάρ;—Mk v. 39 with Mt ix. 24 and Lk viii. 52 γάρ;—Mk x. 14 with Mt xix. 14 and Lk xviii. 16 καί;—Mk x. 25 with Lk xviii. 25 γάρ, and cf. also Mt xix. 24;—Mk xii. 9 with Mt xxi. 40 and Lk xx. 15 *b* οὖν;—Mk xii. 17 with Mt xxii. 21 οὖν and Lk xx. 25 τοίνυν;—Mk xii. 26 with Mt xxii. 25 δέ and Lk xx. 29 οὖν;—Mk xii. 23 with Mt xxii. 28 and Lk xx. 33 οὖν;—Mk xii. 27 with Lk xx. 38 δέ[2];—Mk xii. 36 with Lk xx. 42 γάρ;—Mk xii. 37 with Mt xxii. 45 and Lk xx. 44 οὖν;—Mk xiii. 6 with Mt xxiv. 5 and Lk xxi. 8 γάρ;—Mk xiii. 7 with Mt xxiv. 6 and Lk xxi. 9 γάρ;—Mk xiii. 8 *b* with Mt xxiv. 7 καί, καί and Lk xxi. 11 τε, καί, καί;—Mk xiii. 8 *c*[3] with Mt xxiv. 8 δέ;—Mt xiii. 9 with Mt x. 17 γάρ;—Mk xiii. 34 with Mt xxv. 14 γάρ[4].

Mk xiv. 8 and 41 are perhaps also worth considering with their parallels; and Mk iv. 28 and xiii. 33, to which there are no parallels, but which illustrate this feature of the Marcan style.

Only those cases of asyndeton which occur in the *sayings* of Jesus or of others have been referred to. For although Mark has several similar cases in his narrative (see viii. 19, 29 *b*; ix. 24, 38; x. 27, 28, 29; xii. 24, 29, 32 (?); xiv. 3 *b*, 19),

[1] I owe some of these instances to the Rev. W. C. Allen, Fellow of Exeter College.

[2] Here Matthew agrees with Mark, so the contrast is only with Luke.

[3] Tisch. places in verse 9 the words ἀρχὴ ὠδίνων ταῦτα which are here referred to.

[4] Against these is to be set Mt xx. 26 without a conjunction, while Mk x. 43 and Lk xxii. 26 have δέ.

they cannot be treated as characteristic of him, since they are largely outnumbered by the cases in which Matthew, by a usage almost confined to himself and the Fourth Evangelist, begins a sentence of his narrative with the historic present λέγει or λέγουσιν, and without the employment of any conjunction (see Mt viii. 7; ix. 28 *b*; xiii. 51; xvi. 15; xvii. 25; xviii. 22; xix. 7, 8, 10, 18, 20; xx. 21, 22 *b*, 23, 33; xxi. 31 *bis*, 41, 42; xxii. 21, 42, 43; xxvi. 35, 64; xxvii. 22 *bis*; also, in a parable, xx. 7 *bis*)[1]. But numerous though these instances of asyndeton in narrative are, they do not convey the impression of abruptness which is given by Mark in discourses.

In Luke the decidedly asyndetic constructions are very few; see, however, xiv. 27; xvii. 32, 33; xxi. 13 in discourse; vii. 42; xix. 22 in parables; vii. 43 in the narrative.

SECTION V.

DUPLICATE EXPRESSIONS IN MARK, OF WHICH ONE OR BOTH OF THE OTHER SYNOPTISTS USE ONE PART, OR ITS EQUIVALENT.

Mark.	Matthew.	Luke.
i. 32 *ὀψίας δὲ γενομένης ὅτε ἔδυσεν ὁ ἥλιος*	viii. 16 *ὀψίας δὲ γενομένης*	iv. 40 *δύνοντος δὲ τοῦ ἡλίου*
i. 42 *ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ ἐκαθερίσθη*	viii. 3 *ἐκαθερίσθη αὐτοῦ ἡ λέπρα*	v. 13 *ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ*
*ii. 20 *τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ*	ix. 15 *τότε νηστεύσουσιν*	v. 35 *τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις*
ii. 25 *χρείαν ἔσχεν καὶ ἐπείνασεν*	xii. 3 *ἐπείνασεν*	vi. 3 *ἐπείνασεν*
iii. 26 *οὐ δύναται στῆναι, ἀλλὰ τέλος ἔχει*	xii. 26 *πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;*	xi. 18 *πῶς σταθήσεται ἡ βασιλεία αὐτοῦ;*
†iv. 5 *τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν*	xiii. 5 *τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν*	viii. 6 *τὴν πέτραν*

[1] Similarly ἔφη is used without a conjunction in Mt iv. 7; xix. 21 (WH mg λέγει); xxvi. 34; xxvii. 65 ?); also in a parable xxv. 21, 23.

Mark.	Matthew.	Luke.
*iv. 21 ὑπὸ τὸν μόδιον . . . ἢ ὑπὸ τὴν κλίνην	v. 15 ὑπὸ τὸν μόδιον	viii. 16 . . . σκεύει ἢ ὑποκάτω κλίνης, also xi. 33 εἰς κρύπτην . . . οὐδὲ ὑπὸ τὸν μόδιον
*iv. 39 ἐκόπασεν ὁ ἄνεμος καὶ ἐγένετο γαλήνη μεγάλη	viii. 26 ἐγένετο γαλήνη μεγάλη	viii. 24 ἐπαύσαντο καὶ ἐγένετο γαλήνη
v. 15 τὸν δαιμονιζόμενον, . . . τὸν ἐσχηκότα τὸν λεγιῶνα	. . .	viii. 35 τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν
v. 19 εἰς τὸν οἶκόν σου πρὸς τοὺς σούς	. . .	viii. 39 εἰς τὸν οἶκόν σου
v. 19 ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε.	. . .	viii. 39 ὅσα σοι ἐποίησεν ὁ θεός
v. 23 ἵνα . . . ἐπιθῇς τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ	ix. 18 ἐπίθες τὴν χεῖρά σου ἐπ' αὐτὴν, καὶ ζήσεται	. . .
v. 33 φοβηθεῖσα καὶ τρέμουσα	. . .	viii. 47 τρέμουσα
v. 39[1] τί θορυβεῖσθε καὶ κλαίετε;	. . .	viii. 52 μὴ κλαίετε.
vi. 4 . . . καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ	xiii. 57 . . . καὶ ἐν τῇ οἰκίᾳ αὐτοῦ	. . .
*vi. 36 εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας	xiv. 15 εἰς τὰς κώμας	ix. 12 εἰς τὰς κύκλῳ κώμας καὶ ἀγρούς
vii. 15 ἔξωθεν . . . εἰσπορευόμενον	xv. 11 εἰσερχόμενον	[Wanting here]
vii. 21 ἔσωθεν . . . ἐκ τῆς καρδίας	xv. 19 ἐκ τῆς καρδίας	[Wanting here]
viii. 17 οὔπω νοεῖτε οὐδὲ συνίετε;	xvi. 9 οὔπω νοεῖτε . . .	[Wanting here]
ix. 2 κατ' ἰδίαν μόνους	xvii. 1 κατ' ἰδίαν.	. . .
x. 22 στυγνάσας . . . λυπούμενος	xix. 22 λυπούμενος	xviii. 23 περίλυπος
x. 29 ἕνεκεν ἐμοῦ καὶ [ἕνεκεν] τοῦ εὐαγγελίου	xix. 29 ἕνεκεν τοῦ ἐμοῦ ὀνόματος	xviii. 29 εἵνεκεν τῆς βασιλείας τοῦ Θεοῦ
x. 38 πιεῖν τὸ ποτήριον . . . ἢ τὸ βάπτισμα . . . βαπτισθῆναι	xx. 22 πιεῖν τὸ ποτήριον	[Luke wanting here, but cf. xii. 50]
xii. 14 ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ; δῶμεν ἢ μὴ δῶμεν;	xxii. 17 ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ;	xx. 22 ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ;

[1] See also the preceding verse.

Mark.	Matthew.	Luke.
xii. 44 *πάντα ὅσα εἶχεν . . . ὅλον τὸν βίον αὐτῆς*	[Wanting here]	xxi. 4 *πάντα τὸν βίον ὃν εἶχεν*
†xiii. 28 *ἁπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα*	xxiv. 32 *γένηται ἁπαλὸς καὶ τὰ φύλλα ἐκφύῃ*	xxi. 30 *προβάλωσιν*
†xiii. 29 *ἐγγύς ἐστιν ἐπὶ θύραις*	xxiv. 33 *ἐγγύς ἐστιν ἐπὶ θύραις*	xxi. 31 *ἐγγύς ἐστιν*
xiv. 6 *ἄφετε αὐτήν* τί αὐτῇ κόπους παρέχετε;*	xxvi. 10 *τί κόπους παρέχετε τῇ γυναικί;*	[Luke wanting. But cf. Jn xii. 7 *ἄφες αὐτήν*]
xiv. 15 *ἐστρωμένον ἕτοιμον*	[Wanting here]	xxii. 12 *ἐστρωμένον*
xiv. 30 *σήμερον ταύτῃ τῇ νυκτί*	xxvi. 34 *ἐν ταύτῃ τῇ νυκτί*	xxii. 34 *σήμερον*
[1]xiv. 43 *εὐθὺς ἔτι αὐτοῦ λαλοῦντος*	xxvi. 47 *ἔτι αὐτοῦ λαλοῦντος*	xxii. 47 *ἔτι αὐτοῦ λαλοῦντος*
xiv. 61 *ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν*	xxvi. 63 *ἐσιώπα*	[Wanting here]
xiv. 68 *οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις*	xxvi. 70 *οὐκ οἶδα τί λέγεις*	xxii. 57 *οὐκ οἶδα αὐτόν*
xv. 21 *παράγοντα . . . ἐρχόμενον ἀπ' ἀγροῦ*	...	xxiii. 26 *ἐρχόμενον ἀπ' ἀγροῦ*
?xvi. 2 *λίαν πρωΐ . . . ἀνατείλαντος τοῦ ἡλίου*	xxviii. 1 *τῇ ἐπιφωσκούσῃ εἰς . . .*	xxiv. 1 *ὄρθρου βαθέως*

* In these cases Luke also has two phrases, so the contrast is only between Mark and Matthew.

† In these cases Matthew also has two phrases, so the contrast is only between Mark and Luke.

The following places, with their parallels, are also worth notice, though in these cases it may be said that something is added by each part of Mark's duplicate expression, so that one part does not merely repeat the other:—Mk i. 15; iii. 5, 29; vi. 30; viii. 11; ix. 12; x. 46; xiv. 44; xv. 32.

And the following passages supply some other instances of Mark's pleonastic way of writing[2]:—Mk i. 35; i. 45; iv. 2, 8; v. 5, 26; vi. 25.

[1] Perhaps, however, the *ἰδού* in Matthew and Mark may be taken as an equivalent to *εὐθύς*.

[2] It is only meant that this pleonastic way of writing is especially and predominantly Marcan, not that it is exclusively so: see Lk v. 26; ix. 45; xi. 36; xviii. 34.

It may perhaps be mentioned as a sign of Mark's fondness for 'duality' that he uses the double negative much more frequently than the other Synoptists, the numbers in the historical books being Mt **3**, Mk **17**, Lk **8**, Acts **5**, Jn **17**. But no great stress can be laid on the use of a construction so common in Greek generally. (For *οὐκέτι* with another negative, see above, p. 11.)

This section has an important bearing on a point which was much discussed before the priority of Mark to Matthew and Luke had obtained its present general acceptance. It used to be thought that in such passages as i. 32, 42; xiv. 30 (see above) Mark had put together phrases from Matthew and Luke. But after looking through all these instances of Mark's habitual manner of duplicate expression, it will appear far more probable that he had here used two phrases in his customary way, and that in these cases Matthew happened to adopt one of them and Luke the other, whereas in some other cases, e.g. Mk ii. 25; xiv. 43 (see above), they both happened to adopt the same one.

SECTION VI.

THE HISTORIC PRESENT IN MARK.

It will be seen in the following lists that the 'historic present[1]' is very frequent in Mark's narrative, comparatively rare in Matthew's, and extremely rare in Luke's. This usage accounts for the numerous occurrences in Mark of *λέγει* instead of *εἶπεν* (since *εἰπεῖν* has no present in use), which constitute a large proportion of the cases in which Matthew and Luke agree against Mark[2].

[1] Cf. Winer, § xl. 2 *b*, and Moulton's note. Thiersch is there quoted as saying that *ὁρᾷ* and *λέγει* are 'very common' as historic presents in LXX: but the former occurs only 10 times (and *ὁρῶσι* once), and on the latter see the remark made on the next page.

[2] See Appendix B, p. 172.

Now if (as we see was probably the case in other matters) Matthew and Luke made this change of phraseology from Mark, they were only preferring a usual to an unusual mode of expression. For it appears from the LXX that the historic present was by no means common in Hellenistic Greek; if, for instance, we take the verbs which Mark most frequently uses in this way, viz. λέγει, λέγουσιν, and ἔρχεται, ἔρχονται, it will be found that they are thus used in this one short Gospel considerably more often than in the whole of the historical books of the Old Testament. The only books besides Mark in which this usage is common are Job in the O. T. and John in the N. T. But it occurs frequently in Josephus.

In several cases the historic present gives to this Gospel something of the vividness produced in the parallel places of Matthew and Luke by the use of ἰδού, which is never employed by Mark in narrative.

List of 151 *Historic Presents in* Mark[1].

Mark.	*Parallel word (if any) in Matthew.*	*Parallel word (if any) in Luke.*
i. 12 ἐκβάλλει	iv. 1 ἀνήχθη	iv. 1 ἤγετο
21 εἰσπορεύονται	...	31 κατῆλθεν
30 λέγουσιν	...	38 ἠρώτησαν
37 λέγουσιν	...	...
38 λέγει	...	43 εἶπεν
40 ἔρχεται	viii. 2 ἰδοὺ ... προσελθών	v. 12 ἐγένετο ... καὶ ἰδού
41 λέγει	3 λέγων	13 λέγων
44 λέγει	4 λέγει*	14 παρήγγειλεν
i. 3 ἔρχονται φέροντες	ix. 2 ἰδοὺ προσέφερον	18 καὶ ἰδοὺ ... φέροντες
4 χαλῶσι	...	19 καθῆκαν
5 λέγει	2 εἶπεν	20 εἶπεν
8 λέγει	4 εἶπεν	22 εἶπεν
10 λέγει	6 λέγει*	24 εἶπεν
14 λέγει	9 λέγει*	27 εἶπεν
15 γίνεται	10 ἐγένετο	...
17 λέγει	12 εἶπεν	31 εἶπεν

[1] In these lists, as elsewhere, WH's text is taken as the standard.

Mark.	*Parallel word (if any) in Matthew.*	*Parallel word (if any) in Luke.*
ii. 18 ἔρχονται	ix. 14 προσέρχονται *	...
,, λέγουσιν	,, λέγοντες	v. 33 εἶπαν
25 λέγει	xii. 3 εἶπεν	vi. 3 εἶπεν
iii. 3 λέγει	...	8 εἶπεν
4 λέγει	11 εἶπεν	9 εἶπεν
5 λέγει	13 λέγει*	10 εἶπεν
13 ἀναβαίνει	...	12 ἐγένετο . . . ἐξελθεῖν
,, προσκαλεῖται	...	13 προσεφώνησεν
19 ἔρχεται	...	...
20 συνέρχεται	...	...
31 ἔρχονται	46 ἰδού	viii. 19 παρεγένετο
32 λέγουσιν	[47 εἶπεν]	20 ἀπηγγέλη
33 λέγει	48 εἶπεν	...
34 λέγει	49 εἶπεν	21 εἶπεν
iv. 1 συνάγεται	xiii. 2 συνήχθησαν	4 συνιόντος
13 λέγει	...	...
35 λέγει	viii. 18 ἐκέλευσεν	22 εἶπεν
36 παραλαμβάνουσιν	...	...
37 γίνεται	24 ἐγένετο	23 κατέβη
38 ἐγείρουσιν	25 ἤγειραν	24 διήγειραν
,, λέγουσιν	,, λέγοντες	,, λέγοντες
v. 7 κράξας . . . λέγει	29 ἔκραξαν λέγοντες	28 ἀνακράξας . . . εἶπεν
9 λέγει	...	30 εἶπεν
15 ἔρχονται	34 ἐξῆλθεν	35 ἦλθαν
,, θεωροῦσιν	...	,, εὗραν
19 λέγει	...	38 λέγων
22 ἔρχεται . . . καί	ix. 18 ἰδοὺ . . . προσελθών	41 ἰδοὺ ἦλθεν
,, πίπτει	,, προσεκύνει	,, πεσών
23 παρακαλεῖ	...	,, παρεκάλει
35 ἔρχονται	...	49 ἔρχεται †
36 λέγει	...	50 ἀπεκρίθη
38 ἔρχονται	23 ἐλθών	51 ἐλθών
,, θεωρεῖ	,, ἰδών	...
39 λέγει	,, ἔλεγεν	52 εἶπεν
40 παραλαμβάνει	...	51 οὐκ ἀφῆκεν . . . εἰ μή
,, εἰσπορεύεται	25 εἰσελθών	...
41 λέγει	...	54 ἐφώνησεν λέγων
vi. 1 ἔρχεται	xiii. 54 ἐλθών	? iv. 16 ἦλθεν
,, ἀκολουθοῦσιν	...	...
7 προσκαλεῖται	x. 1 προσκαλεσάμενος	ix. 1 συνκαλεσάμενος

Mark.	*Parallel word (if any) in Matthew.*	*Parallel word (if any) in Luke.*
vi. 30 συνάγονται	...	ix. 10 ὑποστρέψαντες
31 λέγει	...	...
37 λέγουσιν	xiv. 17 λέγουσιν*	13 εἶπαν
38 λέγει	...	...
„ λέγουσιν	...	...
45 ἀπολύει (?)	22 ἀπολύσῃ	...
48 ἔρχεται	25 ἦλθεν	...
50 λέγει	27 ἐλάλησεν ... λέγων	...
vii. 1 συνάγονται	xv. 1 προσέρχονται*	...
5 ἐπερωτῶσιν	„ λέγοντες	...
18 λέγει	16 εἶπεν	...
28 λέγει	27 εἶπεν	...
32 φέρουσιν	? 30 προσῆλθον . . . ἔχοντες	...
„ παρακαλοῦσιν	...	...
34 λέγει	...	...
viii. 1 λέγει	32 εἶπεν	...
6 παραγγέλλει	35 παραγγείλας	...
12 λέγει	xvi. 2 εἶπεν	...
17 λέγει	8 εἶπεν	...
19 λέγουσιν	...	...
20 λέγουσιν	...	...
22 ἔρχονται	...	...
„ φέρουσιν	...	...
„ παρακαλοῦσιν	...	...
29 λέγει	16 εἶπεν	ix. 20 εἶπεν
33 λέγει	23 εἶπεν	...
ix. 2 παραλαμβάνει	xvii. 1 παραλαμβάνει*	28 παραλάβων
„ ἀναφέρει	„ ἀναφέρει*	„ ἀνέβη
5 λέγει	4 εἶπεν	33 εἶπεν
19 λέγει	17 εἶπεν	41 εἶπεν
35 λέγει	...	...
x. 1 ἔρχεται	xix. 1 ἦλθεν	...
„ συνπορεύονται	2 ἠκολούθησαν	...
11 λέγει	...	...
23 λέγει	23 εἶπεν	xviii. 24 εἶπεν
24 λέγει	...	...
27 λέγει	26 εἶπεν	27 εἶπεν
35 προσπορεύονται	xx. 20 προσῆλθεν	...
42 λέγει	25 εἶπεν	? xxii. 25 εἶπεν
46 ἔρχονται	29 ἐκπορευομένων	xviii. 35 ἐγένετο . . . ἐν τῷ ἐγγίζειν
49 φωνοῦσι	...	...
xi. 1 ἐγγίζουσιν	xxi. 1 ἤγγισαν	xix. 29 ἤγγισεν

Mark.	*Parallel word (if any) in Matthew.*	*Parallel word (if any) in Luke.*
xi. 1 ἀποστέλλει	xxi. 1 ἀπέστειλεν	xix. 29 ἀπέστειλεν
2 λέγει	2 λέγων	30 λέγων
4 λύουσιν	...	33 λυόντων
7 φέρουσιν	7 ἤγαγον	35 ἤγαγον
,, ἐπιβάλλουσιν	,, ἐπέθηκαν	,, ἐπιρίψαντες
15 ἔρχονται	...	...
21 λέγει	20 λέγοντες	...
22 λέγει	21 εἶπεν	...
27 ἔρχονται	...	...
,, ἔρχονται	23 προσῆλθαν	xx. 1 ἐπέστησαν
33 λέγουσιν	27 εἶπαν	7 ἀπεκρίθησαν
,, λέγει	,, ἔφη	8 εἶπεν
xii. 13 ἀποστέλλουσιν	xxii. 16 ἀποστέλλουσιν *	20 ἀπέστειλαν
14 λέγουσιν	,, λέγοντας	21 λέγοντες
16 λέγει	20 λέγει *	...
18 ἔρχονται	23 προσῆλθον	27 προσελθόντες
xiii. 1 λέγει	xxiv. 1 προσῆλθον... ἐπιδεῖξαι	xxi. 5 λεγόντων
xiv. 12 λέγουσιν	xxvi. 17 προσῆλθον... λέγοντες	xxii. 9 εἶπαν
13 ἀποστέλλει	...	8 ἀπέστειλεν
,, λέγει	18 εἶπεν	10 εἶπεν
17 ἔρχεται	20 ἀνέκειτο	14 ἀνέπεσεν
27 λέγει	31 λέγει*	...
30 λέγει	34 ἔφη	34 εἶπεν
32 ἔρχονται	36 ἔρχεται*	40 γενόμενος ... ἐπί
,, λέγει	,, λέγει *	,, εἶπεν
33 παραλαμβάνει	37 παραλαβών	...
34 λέγει	38 λέγει*	...
37 ἔρχεται	40 ἔρχεται*	45 ἐλθών
,, εὑρίσκει	,, εὑρίσκει*	,, εὗρεν
,, λέγει	,, λέγει*	46 εἶπεν
41 ἔρχεται	45 ἔρχεται*	...
,, λέγει	,, λέγει*	...
43 παραγίνεται	47 ἰδοὺ ... ἦλθεν	47 ἰδοὺ ... ἤγγισεν
45 λέγει	49 εἶπεν	...
51 κρατοῦσιν	...	...
53 συνέρχονται	57 συνήχθησαν	...
61 λέγει	63 εἶπεν	66 λέγοντες
63 λέγει	65 λέγων	71 εἶπαν
66 ἔρχεται	69 προσῆλθεν	...
67 λέγει	,, λέγουσα	56 εἶπεν

Mark.	*Parallel word (if any) in Matthew.*	*Parallel word (if any) in Luke.*
xv. 2 λέγει	xxvii. 11 ἔφη	xxiii. 3 ἔφη
16 συνκαλοῦσιν	27 συνήγαγον	...
17 ἐνδιδύσκουσιν	28 περιέθηκαν	? 11 περιβαλών
,, περιτιθέασιν	29 ἐπέθηκαν	...
20 ἐξάγουσιν	31 ἀπήγαγον	26 ἀπήγαγον
21 ἀγγαρεύουσιν	32 ἠγγάρευσαν	,, ἐπέθηκαν
22 φέρουσιν	33 ἐλθόντες	33 ἦλθαν
24 σταυροῦσιν	35 σταυρώσαντες	,, ἐσταύρωσαν
,, διαμερίζονται	,, διεμερίσαντο	34 διαμεριζόμενοι
27 σταυροῦσιν	38 σταυροῦνται *	32 ἤγοντο . . . ἀναιρεθῆναι
xvi. 2 ἔρχονται	xxviii. 1 ἦλθεν	xxiv. 1 ἦλθαν
4 θεωροῦσιν	...	3 εὗρον
6 λέγει	5 εἶπεν	5 εἶπαν

* In these 21 cases only does Matthew agree with Mark in using the historic present (no less than 9 of them occur in Mk xiv. 27–41 : Mt xxvi. 31–45).

† This is the only case in which Luke agrees with Mark in using the historic present.

Mark does not ever use the historic present in *Parables*.

List of 78 Historic Presents in MATTHEW.

ii. 13 φαίνεται (?)	ix. 14 προσέρχονται *	xix. 7 λέγουσιν
19 φαίνεται	28 λέγει	8 λέγει
iii. 1 παραγίνεται	,, λέγουσιν	10 λέγουσιν
13 παραγίνεται	37 λέγει	18 λέγει (? φησίν)
15 ἀφίησιν	xii. 13 λέγει *	20 λέγει
iv. 5 παραλαμβάνει	xiii. 51 λέγουσιν	xx. 21 λέγει (?)
6 λέγει	xiv. 8 φησίν	22 λέγουσιν
8 παραλαμβάνει	17 λέγουσιν *	23 λέγει
,, δείκνυσιν	31 λέγει	33 λέγουσιν
10 λέγει	xv. 1 προσέρχονται *	xxi. 13 λέγει
11 ἀφίησιν	12 λέγουσιν	16 λέγει
19 λέγει	33 λέγουσιν	19 λέγει
viii. 4 λέγει *	34 λέγει	31 λέγουσιν
7 λέγει	xvi. 15 λέγει	,, λέγει
20 λέγει	xvii. 1 παραλαμβάνει *	41 λέγουσιν
22 λέγει	,, ἀναφέρει *	42 λέγει
26 λέγει	20 λέγει	xxii. 16 ἀποστέλλουσιν *
ix. 6 λέγει *	25 λέγει	20 λέγει *
9 λέγει *	xviii. 22 λέγει	

xxii. 21 λέγουσιν	xxvi. 38 λέγει *	xxvi. 71 λέγει
„ λέγει	40 ἔρχεται *	xxvii. 13 λέγει
42 λέγουσιν	„ εὑρίσκει *	22 λέγει
43 λέγει	„ λέγει *	„ λέγουσιν
xxvi. 31 λέγει *	45 ἔρχεται *	38 σταυροῦνται *
35 λέγει	„ λέγει *	xxviii. 10 λέγει
36 ἔρχεται *	52 λέγει	
„ λέγει *	64 λέγει	

* These are the 21 cases in which Matthew agrees with Mark in using the historic present.

Matthew also uses the following 15 presents in *Parables*:—

xiii. 28 λέγουσιν	xviii. 32 λέγει	xxii. 8 λέγει
29 φησίν	xx. 6 λέγει	12 λέγει
44 ὑπάγει	7 λέγουσιν	xxv. 11 ἔρχονται
πωλεῖ	„ λέγει	19 ἔρχεται
ἀγοράζει	8 λέγει	„ συναίρει

List of 4 [*or* 6] *Historic Presents in* LUKE.

vii. 40 φησίν viii. 49 ἔρχεται † xi. 37 ἐρωτᾷ xi. 45 λέγει

Besides the above 4 cases, there are only the following 2, which are in passages double-bracketed by WH and omitted by Tisch.:—

xxiv. 12 βλέπει (as in Jn xx. 5) xxiv. 36 λέγει (as in Jn xx. 19)

† Agreeing with the ἔρχονται in Mk v. 35.

Luke also uses the following 4 presents in *Parables*:—

xiii. 8 λέγει xvi. 7 λέγει xvi. 29 λέγει xix. 22 λέγει

It may be added that in *Acts* there are 13 Historic Presents:—

viii. 36 φησίν	xxii. 2	φησίν
x. 11 θεωρεῖ	xxiii. 18	
27 εὑρίσκει	xxv. 5	
31 φησί[1]	22	
xii. 8 λέγει	24	
xix. 35 φησίν	xxvi. 24	
xxi. 37 λέγει		

[1] In the recital by Cornelius.

SECTION VII.

THE CONJUNCTION Καί PREFERRED TO Δέ IN MARK.

The two most constantly recurring causes of the agreement of Matthew and Luke against Mark are two preferences of Mark, viz. (i) for λέγειν instead of εἰπεῖν, as referred to in the last section, and (ii) for καί instead of δέ. The latter preference requires a few words of notice in any close examination of the Marcan peculiarities, though the difference in meaning between the two conjunctions is practically so slight; for, as Winer points out[1], 'Δέ is often used when the writer merely subjoins something new, different, and distinct from what precedes, but on that account not sharply opposed to it. . . . Hence in the Synoptic Gospels καί and δέ are sometimes parallel.'

Now there are at least 26 cases in which both Matthew and Luke have δέ where Mark has καί: see Mk iii. 4, 32; iv. 11, 18, 20, 35; v. 13, 14; vi. 35, 37 *b*; viii. 28 *b*, 36; ix. 30; x. 23; xi. 4, 8, 9, 18, 31; xii. 35; xiii. 3; xiv. 12, 53, 54; xv. 15 *b*; xvi. 1, and parallels.

Such cases must of course be counted in by those who are enumerating the points of agreement between Matthew and Luke against Mark. But it seems to me that they carry hardly any weight as signs either (*a*) that the Petrine source which Matthew and Luke used was different in language from our Gospel of Mark, or (*b*) that either Matthew or Luke must have seen the other's Gospel.

For it is to be observed, first, that Mark's preference for καί rather than δέ is a characteristic of his style throughout his Gospel[2]. Two proofs of this may be given:—

1. He uses δέ less than half as freely as the other Synoptists do. For δέ is found in Mark only about

[1] § liii. 7 *b*.

[2] Chapter xiii is an exception; and, speaking generally, δέ is less rare in the later than in the earlier chapters.

156 times[1], whereas it would be found quite 330 times if its use was as general as it is in Matthew and Luke, where it is employed about 496 and 508 times respectively (those Gospels being longer than Mark by about one-third).

2. If we take the sections and sub-sections of Mark, as denoted in WH by fresh paragraphs and by spaces respectively, they amount together to 88. Of these no less than 80 begin with καί, and of the others only 6 have δέ as the second word. But in Matthew out of 159 such divisions only 38 begin with καί, while 54 have δέ as the second word; and in Luke out of the 145 divisions only 53 begin with καί, while 83 have δέ as the second word (including δὲ καί 4 times).

Therefore, in the above-mentioned places where Matthew and Luke agree against Mark, the three were only adhering to their habitual preference.

And, secondly, it is worth notice that we see in the LXX that different writers (in this case, different translators) had their personal proclivities in this little matter, though καί largely preponderates on the whole as the rendering of the Hebrew copula[2]. If we take as specimens a few chapters from the historical books, we find δέ used tolerably often in Gen vi, xviii, xix; Ex iii–vi, whereas it is very nearly absent from Judg xiii–xiv; 3 Kings xvi–xxii; Neh i–ii (= 2 Esdr xi, xii)[3]. If, then, other Hellenistic writers thus varied in their use of these conjunctions, we need not look for anything suggestive or significant in the fact that Matthew and Luke happened to have one habit,

[1] For these numbers I have had to rely on Bruder, with some corrections of my own: Moulton and Geden do not give δέ or καί.

[2] It is curious that, as to this one small point only, Mark should be nearer to LXX usage than Matthew or Luke. See Appendix A to Part III, 'The Synoptists and the Septuagint.'

[3] In these eleven chapters there are but five instances of δέ, viz. 3 Kings xvii. 13; xx. 2, 6; xxi. 23, 39.

and Mark another habit in this same matter, and that consequently two of them often agree against the third when we can compare them in the triple narrative.

On the whole it seems to me that such an examination of the Marcan peculiarities as has now been attempted supplies results which are largely in favour of the view that the Petrine source used by the two later Synoptists was not an '*Ur-Marcus*,' but St. Mark's Gospel almost as we have it now. Almost; but not quite. For a later editor's hand is very probably to be seen in i. 1 ('Jesus Christ[1]'); ix. 41 ('Christ's[2]'); probably also in the insertion of 'the gospel[3]' and 'persecutions' in viii. 35 and x. 29, 30; perhaps also in the numerals 200 and 300 (vi. 37; xiv. 5), both of which are also found in the Johannine tradition (vi. 7; xii. 5); and possibly in a few other cases of additional matter, such as the '2000' in v. 13, and the disagreement of the witnesses in xiv. 56, 59.

For these last four are interesting and definite particulars such as, on the one hand, it seems extremely improbable that both Matthew and Luke would have thought fit to leave out, and such as, on the other hand, a subsequent editor, or scribe, or owner of a Gospel[4], would wish to add, if they had happened to come to his knowledge[5].

[1] For the only other occurrences of 'Jesus Christ' in the Gospels are Mt i. 1, 18 (?); xvi. 21 (?); Jn i. 17; xvii. 3: it (or 'Christ Jesus') is found 15 times in Acts and very frequently in the Epistles.

[2] For 'Christ' as a name is found without the article here only in the four Gospels and Acts (Lk xxiii. 2 not being a case in point): with the article Mt i. 17; xi. 2; xxiii. 10; Acts ii. 31 and viii. 5: and in the Epistles frequently both without and with the article.

[3] εὐαγγέλιον, however, is a word generally characteristic of Mark (p. 10).

[4] See Sanday, *Inspiration*, p. 297, on the 'freedom' which seems to have been used 'in propagating the text of the Gospels': also Blass, *Philology of the Gospels*, p. 77 ff.

[5] On the agreements of Matthew and Luke against Mark, where they seem to be using the Marcan document as a *Grundschrift*, see below, Appendix B to Part III.

B. *ON THE GOSPEL OF ST. MATTHEW.*

In the following sections will be collected some phenomena of this Gospel, bearing upon the method and purpose of its composition. The word composition is an appropriate one, for in turning from Mark to Matthew we have passed from the simplest of our Gospels to that in which there are the clearest signs of compilation and of artificial arrangement (see especially Sections III, IV).

SECTION I.

THE QUOTATIONS FROM THE OLD TESTAMENT.

It has often been noticed[1] that the quotations which are introduced by the Evangelist himself agree much less closely with the LXX than those which occur in the course of the common narrative. The following tables will show to what a remarkable extent this is the case:—

Class I. *Quotations avowedly introduced by the Author or Editor of the Gospel.*

No.		*Words in LXX.*	*Words not in LXX.*	No.		*Words in LXX.*	*Words not in LXX.*
1.	Mt i. 23 . .	13	2	7.	Mt xii. 18–21 .	29	31
2.	ii. 15 . .	2	4	8.	xiii. 35 . .	6	4
3.	18 . .	14	6	9.	xxi. 5[a] .	10	7
4.	23 . .	...	...	10.	xxvii. 9, 10 .	4	21
5.	iv. 15, 16 .	20	13			100	95
6.	viii. 17 . .	2	7				

[a] Also quoted in Jn xii. 15.

Class II. *One quotation recorded as spoken by the Scribes in the Introductory Chapters I and II.*

Mt ii. 6 contains 8 words that are in LXX, and 16 that are not in LXX.

[1] e. g. by Bp. Westcott, *Introd. to Study of Gospels*, p. 229 (8th ed., 1895).

CLASS III. *Quotations recorded as spoken in the part of the Sermon on the Mount peculiar to Matthew.*

No.		Words in LXX.	Words not in LXX.	No.		Words in LXX.	Words not in LXX.
1.	Mt v. 21 . .	2	...	5.	Mt v. 38 . .	6	1
2.	27 . .	2	...	6.	43 . .	4	5
3.	31 . .	3	6			19	19
4.	33 . .	2 (?)	7				

The prefixed ἐρρέθη seems to mark these passages as intended to be quotations, so they are placed here for consideration. In v. 43 the words καὶ μισήσεις κ.τ.λ. are counted in, because grammatically they form part of the quotation, though they are not found in the O. T.

CLASS IV. *Quotations occurring in the course of the double or triple narrative, and found also in Mark or Luke or both of them.*

No.		Words in LXX.	Words not in LXX.	No.		Words in LXX.	Words not in LXX.
1.	Mt iii. 3[a] . .	13	1	11.	Mt xxi. 42[a, b]	20	...
2.	iv. 4[c] . .	15	...	12.	xxii. 24[a] .	7	12
3.	6[c] . .	18	1	13.	32[a] .	11	2
4.	7[c] . .	6	...	14.	37[a] .	14	7
5.	10[c] . .	8	1	15.	39[a] .	6	...
6.	xi. 10[a1] .	9	7	16.	44[a] .	18	1
7.	xv. 4[b] . .	13	...	17.	xxiv. 15[b] .	3	...
8.	8, 9[b] .	23	...	18.	xxvi. 31[b] .	3	3
9.	xix. 5[b] . .	20	1	19.	xxvii. 46[b] .	6	2
10.	xxi. 13[a] . .	6	...			219	38

[a] Also in Mark and Luke. [b] Also in Mark. [c] Also in Luke.

CLASS V. *Quotations occurring in the course of the double or triple narrative, but not themselves recorded by either Mark or Luke.*

No.		Words in LXX.	Words not in LXX.
1.	Mt ix. 13	3	2
2.	xii. 7	3	2
3.	xiii. 14, 15	47	1
4.	xxi. 16	7	...
		60	5

[1] But differently placed by Mark, viz. in i. 2.

Is vi. 9 is also expressly quoted in Jn xii. 40; Acts xxviii. 26; Rom xi. 8: but the quotation of it by Matthew belongs to this class, because in Mk iv. 12 and Lk viii. 10, though expressions from it are used, it is not expressly quoted.

Mt xviii. 16 and xix. 18, 19 are also referred to and discussed by Turpie[1], but I have not included them here, as they are not stated to be quotations. For the same reason several passages are here omitted, which are referred to as 'citations' in Smith's *Dict. of the Bible*, ii. 277.

Such computations of the number of words as I have entered in the above tables can only be taken as approximate, for in some cases the agreement with the LXX only extends to smaller or larger portions of words; and other students might be either more or less ready than myself to count in such portions as words. But such divergences in either direction will not affect the main result that in Class I (and also in the unimportant Classes II and III) the correspondence with the LXX is very much less close than in Classes IV and V. For in Class I about half of the words, but in Class IV not much more than one-seventh, and in the small Class V only one-thirteenth of them, differ from the words of the LXX. This is a very broad distinction, and such as suggests prima facie that we have before us the work of more than one author or editor.

Additional Note on Class I of the above Quotations.

This class of quotations deserves special notice as being distinctly characteristic of Matthew among the Synoptists, and as forming a conspicuous exception to the general rule that they, unlike John, do not put forth remarks or comments of their own in the course of their narratives[2].

[1] In *The Old Testament in the New*, a book devoted to this subject (London, 1868).

[2] In Mk i. 2, 3; Mt iii. 3; Lk iii. 4–6, however, it is the Evangelists themselves who quote the prophecies. And Lk vii. 29, 30 may perhaps also be taken as another kind of exception to this rule; but not Lk i. 1–4, which is only a preface, or Mk vii. 3, 4, which is only an explanatory note.

It is instructive to subdivide these 10 quotations and to observe that—

(*a*) 6 of them, viz. Nos. 1, 4, 5, 6, 7, 8, are introduced in support or illustration of facts or statements for which we have also the authority of one or both of the other Synoptists—the Virgin-birth, Nazareth as the home of Jesus in his youth, the early ministry at Capernaum, the frequent healings, the avoidance of publicity (so much insisted upon in Mark), the habit of speaking in parables. This is also the case as to the one item in Class II, viz. Bethlehem as the place of birth, as to which Luke agrees with Matthew.

(*b*) 2 only of them, viz. Nos. 2 and 3, are brought forward in connexion with incidents which we find only in Matthew—the flight into Egypt and the massacre of the innocents.

(*c*) The remaining 2, viz. Nos. 9 and 10, refer to events which are related by all the Synoptists—the riding into Jerusalem and the betrayal by Judas for a sum of money. But it is Matthew alone who gives here, in correspondence with and in anticipation of the prophecies about to be cited by him, two additional details, viz. the two animals, ass and colt, in xxi. 2, 7, and thirty pieces of silver as the amount of the price paid in xxvi. 15; xxvii. 3 [1].

With these last details may be compared three other places in which Matthew, without expressly quoting prophecies, seems to be influenced by their language, viz.—

[1] Cf. Gore, *Dissertations on Subjects connected with the Incarnation*, p. 32, where he admits that the above two details and the 'gall' in Mt xxvii. 34 'may be modifications due to the influence of the language of Zechariah and the Psalmist respectively. But in all these cases the historical event stands substantially the same when the modification is removed.'

1. Mt xxvii. 34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον, where Mk xv. 23 has ἐσμυρνισμένον: cf. Ps lxviii (lxix). 22 ἔδωκαν . . . χολήν.
2. Mt xxvii. 43, where several words from Ps xxi (xxii). 9 are attributed to the mocking chief priests, &c.
3. Mt xxvii. 57 is the only place in which the word πλούσιος, used in Is liii. 9 in connexion with ταφή and θάνατος, is applied to Joseph of Arimathaea.

SECTION II.

THE SHORTENING OF NARRATIVES IN MATTHEW.

There is in this Gospel an observable tendency to shorten the common narrative, especially by condensation or omission in those parts of it which do not lead up to, or directly bear upon, sayings of Jesus. This characteristic of Matthew may in many cases be measured and appreciated by the simple means of noticing the amounts of space which the three narratives occupy in the parallel columns of Tischendorf's *Synopsis Evangelica*, or some other Harmony. But it may be worth while to give here the numbers of the words employed in some of those passages:—

§ *in* Tisch. *Syn. Ev.*	Mt		*Number of words in* Mt	Mk	Lk
35.	viii. 1–4	The leper healed . . .	61	97	98
36.	ix. 1–8	The paralytic healed . .	126	196	212
51.	viii. 18, 23–27	The first storm on the lake .	86	122	93
52.	28–34	The Gadarene demoniac(s) .	136	325	293
53.	ix. 18–26	The issue of blood healed, and Jairus' daughter raised .	135	374	289
59.	xiv. 13–21	The feeding of the 5,000 . .	157	235	163
72.	xvii. 14–21	The lunatic boy cured . .	132	270	125
118.	xx. 29–34	The blind men (or man) at Jericho	77	123	107
144.	xxvi. 17–19	The preparation for the Passover	61	98	96
		Total . .	971	1840	1476

In § 51 the difference is not great; and in §§ 59 and 72, Matthew and Luke are nearly equal, Luke being slightly the shortest in 72, while Mark is much longer than either of them. Of course there are other cases in which the narratives are substantially identical in length, and there is one case, viz. § 48, the mother and brethren desiring to see Jesus, in which Luke is the shortest[1]. But, on the whole, the figures given above seem to me amply sufficient to establish the existence of this Matthaean habit in places where we can compare the three narratives. And if that is granted, it gives likelihood to the alternative that, where Matthew has a shorter narrative than either Mark or Luke (in the absence of a third parallel), it was he who abbreviated, and not either of them who expanded, the matter contained in their source. Most of such cases are of course parallels with Mark, since the parallels between Matthew and Luke only are mainly in discourses and very rarely in narratives. The following are instances of both kinds:—

§ *in* Tisch. *Syn. Ev.*	Mt	Mk		*Number of words in* Mt	Mk
25 A.	xiv. 3–5;	vi. 17–20 . .	The Baptist imprisoned[2]	40	76
54.	xiii. 54–58;	1–6 . .	The rejection at Nazareth	96	123
57.	xiv. 6–12;	21–29 . .	The Baptist beheaded .	95	171
61.	34–36;	53–56 . .	Healings at Gennesaret .	44	72
123, 125.	xxi. 18–20;	xi. 12–14, 20, 21	The barren fig-tree . .	54	77
			Total . .	329	519

§ *in* Tisch. *Syn. Ev.*	Mt	Lk		*Number of words in* Mt	Lk
42.	viii. 5–10, 13[3];	vii. 1*b*–10 .	The centurion's servant .	123	175
44.	xi. 2–6;	18–23 .	The Baptist's message .	63	103
			Total . .	186	278

[1] This is the case even when Mt xii. 47, which Tisch. brackets and WH place in their margin, is excluded. Perhaps Luke's brevity here may be connected with the fact that he alone records the similar incident in xi. 27, 28 (Tisch. § 91 c). Luke is also briefest at the commencement of § 124, the expulsion of traffickers from the Temple.

[2] Lk iii. 19, 20 is not cited here, because, though similar in substance it is placed in a different part of the narrative.

[3] Mt viii. 11, 12 is not included here, because Luke gives it substantially

The above statistics are significant, both (i) in illustration of the general tendency of Matthew and Luke (and especially Matthew) to omit or condense Mark's subsidiary and pleonastic details, which has been already suggested (p. 100 ff.), and also (ii) in connexion with the signs of adaptation for catechetical purposes in Matthew, which will be referred to further on (p. 131).

SECTION III.

SIGNS OF COMPILATION IN MATTHEW.

It has been already noticed (p. 88) that, in recording sayings of Jesus, Matthew and Luke seem often to draw materials from the same source, but that in more than two-thirds of such cases they arrange the materials differently. We have now to notice further that this difference of arrangement is very frequently caused by Matthew placing the sayings together in large blocks of discourse, while Luke records them separately, and in many cases gives the questions or circumstances which led up to them. The following are conspicuous instances of this divergence:—

1.	Mt vi. 9–13	compared with		Lk xi. 1–4	The Lord's Prayer.
2.	19–21	,,	,,	xii. 33, 34	The treasure and the heart.
3.	24	,,	,,	xvi. 13	God and mammon.
4.	25–33	,,	,,	xii. 22–31	Against anxiety.
5.	vii. 7–11	,,	,,	xi. 9–13	Ask and it shall be given &c.
6.	13, 14	,,	,,	xiii. 23, 24	The narrow gate, or door.
7.	22, 23	,,	,,	25–27	I never knew you &c.
8.	x. 17–22	,,	,,	xxi. 12–17[1]	Persecutions foretold.

elsewhere, and apparently in its original place (xiii. 28, 29). If its 43 words were included, Luke's narrative would still be slightly the longer of the two.

[1] Both this passage and Mk xiii. 9–13 are more closely parallel to

9.	Mt xiii. 16, 17	compared with		Lk x. 23, 24	Blessed are your eyes &c.
10.	31–33	,,	,,	xiii. 18, 19[1]	Parables of Mustard Seed and Leaven.
11.	xviii. 12, 13	,,	,,	xv. 4–7	The Lost Sheep.
12.	xxiii. 37–39[2]	,,	,,	xiii. 33–36	O Jerusalem &c.
13.	xxiv. 28	,,	,,	xvii. 37	The eagles gathered together.

If these parallel passages, and especially Nos. 1–7, are examined, it will be seen that two accounts of the differences in their situations and contexts may be given. Speaking generally (for opinions will differ as to particular cases, especially towards the end of the list), either (*a*) Matthew altered their places, mainly with the purpose of combining them in collections of sayings, or (*b*) Luke did so, with the purpose of breaking up those collections into their component parts, and supplying for as many of the sayings as possible the occasions which drew them forth. Without attempting to decide or foreclose the question, I must say that to me the former alternative seems by far the more intrinsically probable, and by far the more accordant with the phenomena before us.

Those who agree with me in adopting that alternative will feel that the above instances lend some *a priori* probability to the supposition that it was Matthew, rather than Luke or Mark, who transferred sayings in such cases as the following:—

1.	Mt v. 13	compared with		Mk ix. 50; Lk xiv. 33, 34[3]	Salt losing its savour.
2.	vi. 14	,,	,,	Mk xi. 25	Forgiveness when praying.
3.	viii. 11, 12	,,	,,	Lk xiii. 28, 29	Many shall come from east and west &c.

Mt x. 17–22 than to Mt xxiv. 9–14. In this case it is not suggested that the verses are Logian in origin.

[1] *οὖν*, which is the true reading, seems intended to exhibit these prophetic parables as called forth by the success and progress recorded in *v.* 17.

[2] The connexion in Matthew seems sufficiently good, but that in Luke is better still.

[3] Observe the connexion implied by *οὖν*.

4.	Mt x. 34, 35	compared with		Lk xii. 51–53	Not peace but a sword &c.
5.	37	,,	,,	xiv. 26	Loving (or hating) father or mother &c.[1]
6.	42	,,	,,	Mk ix. 41	Giving a cup of cold water[1].
7.	xi. 21–24	,,	,,	Lk x. 13–15	Woe to Chorazin &c.
8.	25–27	,,	,,	21–23	Things hidden from the wise and prudent &c.
9.	xxiii. 4, 6, 13, 23, 25, 27, 29, 31, 34–36	,,	,,	xi. 39, 42, 43, 46–52	Woes pronounced on the Pharisees &c.
10.	xxiv. 27	,,	,,	xvii. 24	As the lightning in the heavens.
11.	37–41	,,	,,	xvii. 26, 27, 34, 35	As in the days of Noah &c.
12.	43–51	,,	,,	xii. 39–46	Watchfulness.

See also other cases among the doublets (p. 64 ff.), and among the passages marked * on p. 88 f.: and cf. p. 159 (*a*).

SECTION IV.

TRACES OF NUMERICAL ARRANGEMENTS IN MATTHEW.

Beneath the surface of this Gospel (and in one single case, viz. i. 17, upon its surface) there are to be found indications that it embodies some amount of matter which had been arranged in artificial and numerical forms, such as would assist the memories of oral teachers and of learners. This seems to have been done in Jewish fashion, and perhaps especially for the use of Jewish-Christian catechists and catechumens. The traces of it are found most often, though not exclusively, in those blocks of discourse which have already been referred to as having been not improbably compiled from the Logia.

[1] Whether in these two cases the sayings come from the same source is very doubtful.

A.

There seem to have been *five* principal Pereqs or chapters of such sayings; for when we think of the *five* books of the Pentateuch, the *five* books of Psalms, the *five* Megilloth, the *five* divisions which Dr. Edersheim and others trace in Ecclesiasticus [1], the *five* parts which (besides some interpolations) Mr. Charles as well as previous scholars sees in the Book of Enoch [2], and the *five* Pereqs which make up the *Pirqe Aboth*, as distinct from the supplementary Pereq of R. Meir, it is hard to believe that it is by accident that we find in St. Matthew the *five* times repeated formula about Jesus 'ending' his sayings (vii. 28; xi. 1; xiii. 53; xix. 1; xxvi. 1). Are we not reminded of the colophon which still closes the second book of Psalms, —'The prayers of David the son of Jesse are ended' (Ps lxxii. 20)? [3]

As to whether that formula was due to an editor of the Gospel who himself made these compilations, or whether he brought it in from the Logia with some collections which already existed there, it is difficult to form an opinion. Two points may be noted in favour of the latter alternative: (1) Lk vii. 1 ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ is so closely parallel in substance, though not in words, to Mt vii. 28 καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους as to suggest a common origin for them both; and (2) there is nothing distinctively Matthaean in the wording of the formula: on the contrary, ἐγένετο, followed by a finite verb, is only found in these 5 places in

[1] *Speaker's Comm. on Ecclus.* p. 19. Mr. R. G. Moulton speaks of the number 5 as seeming to be the favourite number in Wisdom literature generally:—'five books in *Proverbs* and *Ecclesiasticus*, five essays in *Ecclesiastes*, and five discourses in *Wisdom*'; *Literary Study of the Bible*, p. 404: see also pp. 284, 386. But he does not seem to me to give satisfactory proofs of this, except as to Ecclesiasticus and perhaps Proverbs.

[2] See *Book of Enoch*, ed. Charles, pp. 25–32; Smith's *Dict. of Bible*, ed. 2, or Hastings' *Dict. of Bible*, *s.v.* Enoch; *Enc. Brit.* ii. 175.

[3] It is remarkable also that Papias divided his *Expositions of the Oracles of the Lord* into *five* books. Eus. *H. E.* iii. 39, quoting Irenaeus.

Matthew, while it occurs 22 times in Luke (also twice in Mark and nowhere else in N. T.).

Another difficulty is involved in the impression conveyed in four out of the five cases (viz. Mt vii. 28 ; xix. 1 *τοὺς λόγους τούτους* ; xiii. 53 *τὰς παραβολὰς ταύτας*, and especially xxvi. 1 *πάντας τοὺς λόγους τούτους*) that whoever inserted the concluding formula regarded all the preceding sayings as having been delivered at that time. For this may seem to suggest as alternatives either (*a*) that the collection and compilation of various sayings, which we have seen on other grounds to be probable, had not taken place, or (*b*) that it had taken place before the blocks of sayings came into the hands of the writer of this formula, and that he was, therefore, unaware of their having been so composed.

B.

But further, we have some intimations not only of the existence of five such collections, but also of the plan upon which the materials of them were arranged. It seems to have been often a numerical plan, the numbers 3, 7, and 10 being used as helps to memory, precisely as the numbers 3, 4, 7, and 10 are used in the *Pirqe Aboth*, which is a specimen of Jewish teaching accessible to everybody in Dr. Taylor's edition[1]. (See especially i. 1, 2, 19 ; ii. 1 ; iii. 1 ; iv. 19 ; and v. *passim* ; also R. Meir, 8 and 10.) Let any one read through those five treatises and the appended Pereq of Rabbi Meir, let him remember that such numerical arrangements are common in the Mishnah generally[2] ; and if he will then turn to St. Matthew's Gospel, I think that here again it will be hard for him to believe that it is only by accident that we there find *seven* Beatitudes on character (for there is a decided difference in length and in style between them and the blessing on the state of being per-

[1] Cambridge, 1897 (ed. 2).

[2] So much so indeed that Hershon in his *Talmudic Miscellany* finds it best to sort and group his extracts according to the numbers which are prominent in them, 'the Threes of the Talmud,' 'the Tens of the Talmud,' and so on.

secuted); the petitions of the Lord's Prayer extended from five to *seven*[1]; the *three* external duties of alms, prayer, and fasting (vi. 1–18); the *seven* parables in the thirteenth chapter; the *seven* woes in the true text of the twenty-third chapter; the *three* weightier matters of the law (xxiii. 23; contrast Lk xi. 42). And so in passages probably not drawn from the Logia, we have the genealogy compressed into *a triad of fourteens* (i. 17), as a kind of memoria technica; and in chapters viii and ix, between the first and second collections of sayings, we have a collection of *ten* miracles, which is made up in a very unchronological[2] way, but which reminds one irresistibly of the enumerations in the *Pirqe Aboth* (v. 5 and 8), 'Ten miracles were wrought for our fathers in Egypt, and ten by the sea. . . . Ten miracles were wrought in the Sanctuary.'

I exclude from the above list the *three* Temptations in Mt iv. 3–10, because of the parallel in Lk iv. 3–12; and the *three* prayers in Gethsemane, Mt xxvi. 39–44, because of

[1] It should perhaps be noticed that each of the two additional petitions contains a characteristic Matthaean word, viz. γενηθήτω and ὁ πονηρός or τὸ πονηρόν. If the attempt to show correspondences between these seven petitions and the seven beatitudes was successful, it would bring out the numerical arrangement still more pointedly. I think it fails on the whole; but the fourth and fifth items of the comparison ('daily bread' and 'hunger and thirst,' 'forgive . . . as we forgive' and 'the merciful . . . shall obtain mercy') are at least noticeable coincidences.

[2] Unchronological, because (i) Matthew brings down to this division of his narrative three miracles which Mark and Luke place considerably earlier, viz. the healings of the leper (Mt viii. 2–4; Mk i. 40–45; Lk v. 12–16), of Peter's wife's mother, with the subsequent cures at eventide (Mt viii. 14–17; Mk i. 29–34; Lk iv. 38–41), and of the paralytic (Mt ix. 2–8; Mk ii. 1–12; Lk v. 17–26). And (ii) the two briefly recorded miracles in Mt ix. 27–31 and 32–34 are so strikingly similar to those recorded later on, viz. in Mt xx. 29–34 and xii. 22–24 respectively (see pp. 75–78), that the suggestion naturally occurs that Matthew inserted this anticipatory mention of them in order to make up the conventional number of 'ten miracles.' In these chapters the only important passage unconnected with the miracles is the call of Matthew, &c., in ix. 9–17: in all three Gospels it follows the healing of the paralytic, and the anti-Pharisaic element in both incidents may have caused so close an association (whether documentary or oral) between them that Matthew transferred them both together.

the parallel in Mk xiv. 35–41. There are also two cases peculiar to Luke, viz. the 'three aspirants' in ix. 57–62, and the three parables in chap. xv. But after allowing for them, and for doubtfulness as to some of the Matthaean instances, it still remains true that these numerical arrangements are decidedly characteristic of the First Gospel, and especially of the presumably Logian portions of it.

SECTION V.

THE TRANSFERENCE AND REPETITION OF FORMULAS, ESPECIALLY IN MATTHEW.

For want of a better word I use the term 'formula' to express the short sentences, or collocations of two or more words, which recur mainly or exclusively in one or other of the Synoptic Gospels, so that they appear to be favourite or habitual expressions of the writer of it. Such expressions are, as a rule, longer than the characteristic words and phrases tabulated in Part I, but shorter and more fragmentary than the doublets collected in Part II, Section IV.

Some of them are confined exclusively to one Gospel: e. g.

I. *Peculiar to Matthew:—*

1. *ἀπὸ τότε ἤρξατο* iv. 17; xvi. 21 (though *ἄρχεσθαι* is more rare in Matthew than in Mark or Luke).
2. *υἱοὶ τῆς βασιλείας* viii. 12; xiii. 38.
3. *εἰς τὸ σκότος τὸ ἐξώτερον* viii. 12; xxii. 13; xxv. 30.
4. *εἰδὼς . . . τὰς ἐνθυμήσεις αὐτῶν* ix. 4; xii. 25 (*ἐνθύμησις* only Acts 1, Hebrews 1 besides, and not in LXX).
5. *τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ* x. 6; xv. 24.
6. *χωρὶς γυναικῶν καὶ παιδίων* xiv. 21; xv. 38.
7. *ὁδηγοὶ τυφλοί* xv. 14; xxiii. 16, 24.
8. *ὡς ὁ ἥλιος* xiii. 43; xvii. 2 (so Rev i. 16; x. 1).

II. *Peculiar to Mark:—*

1. *ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν* iii. 20; compared with *οὐδὲ φαγεῖν εὐκαίρουν* vi. 31.
2. *ἔλεγεν . . . ἐν τῇ διδαχῇ αὐτοῦ* iv. 2; xii. 38.

3. ἡδέως αὐτοῦ ἤκουεν vi. 20; xii. 37.
4. οὐδένα ἤθελεν γνῶναι vii. 24; οὐκ ἤθελεν ἵνα τις γνοῖ ix. 30.
5. καὶ ἐναγκαλισάμενος αὐτό ix. 36; . . . αὐτά x. 16.

III. *Peculiar to Luke*:—

1. δόξα ἐν ὑψίστοις ii. 14; xix. 38 (and in both cases εἰρήνη occurs in the context).
2. πολλὰ . . . καὶ ἕτερα iii. 18; ἕτερα πολλά xxii. 65.
3. προφήτης τις τῶν ἀρχαίων ἀνέστη ix. 8 and 19.
4. ἡ δὲ ἡμέρα ἤρξατο κλίνειν ix. 12; compared with κέκλικεν ἤδη ἡ ἡμέρα xxiv. 29.
5. καὶ τὴν γυναῖκα xiv. 26; ἡ γυναῖκα xviii. 29.

The above lists are not intended to be exhaustive, but to give specimens of expressions or 'formulas' peculiar to each Synoptist. But there is another class of them which is more important and interesting, because more likely to throw light upon the process of the formation of the Gospels. I mean those which are used once (or in a few cases twice) by a Synoptist in common with one or both of the others, and are *also* used by that Synoptist independently in other parts of his narrative.

There are a few such cases in Luke, chiefly in the one passage vii. 48–50:—

1. ἀφέωνταί σοι αἱ ἁμαρτίαι σου . . . τίς ἐστιν οὗτος . . . τίς δύναται ἁμαρτίας ἀφεῖναι Lk v. 20, 21 = Mk ii. 5, 7: *also* ἀφέωνταί σου αἱ ἁμαρτίαι . . . τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; Lk vii. 48, 49.
2. ἡ πίστις σου σέσωκέν σε Lk viii. 48 = Mk v. 34; Mt ix. 22; and Lk xviii. 42 = Mk x. 52: *also* Lk vii. 50 and xvii. 19.
3. πορεύου εἰς εἰρήνην Lk viii. 48 = Mk v. 34 (ὕπαγε): *also* Lk vii. 50. (Cf. Acts xvi. 36; Jam ii. 16.)
4. μηκέτι σκύλλε τὸν διδάσκαλον Lk viii. 49 = τί ἔτι σκύλλεις τὸν διδ.; Mk v. 35: *also* Κύριε, μὴ σκύλλου Lk vii. 6.
5. οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο Lk ix. 45 = Mk ix. 32: *also* compare ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα Lk xviii. 34.
6. τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Lk xviii. 18 = Mk x. 17 (τί ποιήσω ἵνα, and cf. also Mt xix. 16 σχῶ): *also* Lk x. 25.

But such repetitions are much more frequent in Matthew, and therefore they are treated here in connexion with that Gospel especially. Thus we find:—

1. *γεννήματα ἐχιδνῶν* Mt iii. 7 = Lk iii. 7: *also* Mt xii. 34 and xxiii. 33.
2. *ἐν ᾧ εὐδόκησα* Mt iii. 17 = Mk i. 11; Lk iii. 22: *also* Mt xvii. 5.
3. *ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν* Mt iv. 17 = Mk i. 15 (*τοῦ θεοῦ*); and Mt x. 7 = (?) Lk x. 9 (*τ. θεοῦ*: cf. also *v.* 11): *also* Mt iii. 2. (Cf. p. 79).
4. *πονηροὶ ὄντες* Mt vii. 11 = Lk xi. 13 (*ὑπάρχοντες*): *also* Mt xii. 34.
5. *ἐκτείνας τὴν χεῖρα* (said of Jesus) Mt viii. 3 = Mk i. 41; Lk v. 13: *also* Mt xii. 49; xiv. 31 (these, however, are not cases of healing, as the first one is).
6. *ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων* Mt viii. 12 = Lk xiii. 28: *also* Mt xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30.
7. *οἱ προφῆται καὶ ὁ νόμος* Mt xi. 13 = Lk xvi. 16 (*ὁ νόμ. καὶ οἱ προφ.*): *also* (in the latter order) Mt v. 17, and vii. 12, and xxii. 40.
8. *ὅστις . . . ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου* Mt xii. 50 = Mk iii. 35 (*ὃς ἂν . . . τοῦ θεοῦ*): *also* Mt vii. 21 (*ὁ ποιῶν*); cf. also xxi. 31.
9. *ὕπαγε ὀπίσω μου, Σατανᾶ* Mt xvi. 23 = Mk viii. 33: *also* *ὕπαγε, Σατανᾶ* Mt iv. 10.
10. *ἐλέησον . . . υἱὸς* (or *υἱὲ*) *Δαυείδ* Mt xx. 30, 31 = Mk x. 47, 48; Lk xviii. 38, 39: *also* Mt ix. 27; xv. 22.
11. *φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάνην* Mt xxi. 26 = (very nearly) Mk xi. 32: *also* Mt xiv. 5 *ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον* (i.e. John), and xxi. 46 *ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον* (i.e. Jesus).
12. *τοὺς δούλους . . . ὃν δὲ ἀπέκτειναν* Mt xxi. 35 = Mk xii. 5 *κἀκεῖνον ἀπέκτειναν . . . οὓς δὲ ἀποκτεννύντες*: *also* Mt xxii. 6 *τοὺς δούλους . . . καὶ ἀπέκτειναν.*
13. *πάλιν ἀπέστειλεν ἄλλους δούλους* Mt xxi. 36 = Mk xii. 4, 5 *πάλιν ἀπέστειλεν . . . ἄλλον δοῦλον . . . καὶ ἄλλον* (cf. also Lk xx. 11, 12): *also* Mt xxii. 4 *πάλιν ἀπέστειλεν ἄλλους δούλους.*
14. *ἀπολέσει αὐτούς* Mt xxi. 41 = Mk xii. 9, and Lk xx. 16 *ἀπολέσει τοὺς γεωργούς*: *also* Mt xxii. 7 *ἀπώλεσεν τοὺς φονεῖς ἐκείνους.*
15. *ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν* quoted in Mt xxii. 39 = Mk xii. 31 (and cf. Lk x. 27): *also* in Mt xix. 19.
16. *ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον* Mt xxiv. 30 = Mk xiii. 26; Lk xxi. 27: and *ὄψεσθε κ.τ.λ.* in Mt. xxvi. 64 = Mk xiv. 62: *also* Mt xvi. 28 *ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον* (where Mk ix. 1 and Lk ix. 27 mention only the kingdom as being seen).
17 (?)[1]. *καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς* Mt vii. 28 = (?) Lk vii. 1: *also* Mt xi. 1; xiii. 53; xix. 1; xxvi. 1.

A careful examination of such cases certainly leaves

[1] On this formula, see p. 132 above: it must be transferred to the list of formulas peculiar to Matthew if Lk vii. 1 is not taken as parallel to Mt vii. 28.

the impression that the mind of Matthew[1] was so familiar with these collocations of words that he naturally reproduced them in other parts of his narrative, besides the places in which they occurred in his sources. It is to be observed that these apparent reproductions often occur earlier in the Gospel than do the apparently original occurrences of the formulas, which seems to indicate that Matthew drew them from his memory of the sources and not from documents before him.[2] So far as it goes, then, the drift of this section is in favour of the oral theory.

Before leaving the subject of these 'formulas,' it should be noticed that there are a few of them which occur in different positions in two or three of the Synoptic Gospels (Matthew always being one of them):—

(i) Formulas differently placed by Matthew and by Mark:—

1. ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς (Mark adds αὐτῶν), (*a*) in Mk i. 22 referred to the first preaching in the Capernaum Synagogue (and so Lk iv. 32 ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ), but (*b*) in Mt vii. 29 referred to the impression made by the Sermon on the Mount much later in the Ministry.
2. ὅτι ἦσαν . . . ὡς (Mt ὡσεὶ) πρόβατα μὴ ἔχοντα ποιμένα (Numb xxvii. 17 LXX); (*a*) in Mk vi. 34 placed before the Feeding of the 5,000, but (*b*) in Mt ix. 36 before the Mission of the Twelve which occurred earlier.
3. καὶ ἀφέντες αὐτὸν ἀπῆλθαν, used (*a*) in Mk xii. 12 after the Parable of the Wicked Husbandmen, (*b*) in Mt xxii. 22 after the question as to tribute to Caesar rather later.

(ii) Formulas differently placed by Matthew, by Mark, and by Luke:—

1. οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι is (in substance) placed—
   (*a*) in Mk xii. 34, after the Two Great Commandments (omitted here in Luke);
   (*b*) in Mt xxii. 46, after the subsequent reference to Psalm cx; but
   (*c*) in Lk xx. 40, after the earlier confutation of the Sadducees.

[1] This is of course one of the many cases in which 'Matthew' is used as a symbol to denote the compiler of the first Gospel, whoever he may have been.

[2] Compare the suggestions made on pp. 75, 77.

2. ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ is said—
   (*a*) in Mk i. 22; Lk iv. 32, of the preaching in the Capernaum Synagogue;
   (*b*) in Mt vii. 28, of the impression made by the Sermon on the Mount;
   (*c*) in Mk xi. 18, of the result of the Cleansing of the Temple;
   (*d*) in Mt xxii. 33, of the confutation of the Sadducees.

Though not used in Luke's Gospel, this formula has been placed here because of its employment in Acts xiii. 12 ἐκπληττόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου (cf. Lk ix. 43 ἐξεπλήσσοντο . . . ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ; also Mt xiii. 54; Mk vi. 2 where the verbs διδάσκειν and ἐκπλήσσεσθαι are used).

Do not such cases of repetition and transference of formulas point, like the former instances, to oral processes of preservation and transmission?

C. *ON THE GOSPEL OF ST. LUKE.*

Division I.

ON THE LINGUISTIC RELATIONS BETWEEN ST. LUKE'S GOSPEL AND ACTS.

In the case of this one Synoptic Gospel we have the advantage of being able to compare it with another book which both claims to be (Acts i. 1) and appears to be the work of the same author. This comparison should be helpful in many ways towards a right appreciation of the time and manner of the composition of the Gospel.

SECTION I.

THE LINGUISTIC SIMILARITY BETWEEN LUKE AND ACTS.

This similarity is so strong that it is generally admitted to establish the fact that the two books in their present shape come from one author or editor, whatever materials he may have used in them. Numerous writers have brought together the correspondences in vocabulary and phraseology and mental standpoint which link the books together[1], and there is no need to reproduce here the abundant proofs of a point so generally admitted. But I have noted three special points of likeness between Luke and Acts which at the same time bring out points of comparison and contrast between Luke and the other Synoptic Gospels, and which therefore bear directly upon the Synoptic Problem.

[1] See e. g. Davidson, *Introd. to N. T.* ii. 261–8; Zeller, ii. 213–254; and Overbeck, p. 248, both in Eng. tr.

A. Words peculiar to one or other Gospel and to Acts.

Fifty-eight words are peculiar to Luke and Acts, viz.[1]:—

αἴτιον	διοδεύω	θάμβος	προβάλλω
ἀναδείκνυμι	δούλη	ἴασις	προπορεύομαι
ἀναζητέω	ἐλαιών (?)	καθεξῆς	προσδοκία
ἀνακαθίζω (?)	ἔναντι	καθίημι	προϋπάρχω
ἀνασπάω	ἐναντίον	καθότι	στρατηγός
ἀναφαίνομαι	ἐνεδρεύω	κατακλείω	στρατιά (?)
ἀνευρίσκω	ἐνισχύω (?)	κατακολουθέω	συγγένειά
ἀντεῖπον	ἐξῆς	καταπίπτω	συναρπάζω
ἀπογραφή	ἐπείδον	κλάσις	συνβάλλω
ἀποδέχομαι	ἐπιβιβάζω	κράτιστος	σύνειμι (?)
ἀποτινάσσω	ἐπιφωνέω	λοιμός	συνπληρόω
διαπορέω	ἐπιχειρέω	ὀδυνάομαι	τραυματίζω
διατηρέω	ἑσπέρα	ὁμιλέω	τραχύς
διίστημι	εὐλαβής	παραβιάζομαι	
διισχυρίζομαι	εὐτόνως	περιλάμπω	

The above 58 words occur altogether 78 times in Luke, viz. 21 times in chaps. i–ii, 25 times in the other 'peculiar' parts[2], and 32 times in the 'common' parts[2]: they occur altogether 99 times in Acts, viz. 47 times in chaps. i–xii and 52 times in chaps. xiii–xxviii. It thus appears that they are used most freely in Lk i–ii, and next to that in Acts generally, but not specially in either part of Acts.

Seventeen words are peculiar to Matthew and Acts, viz.:—

ἀσφαλίζω	καμμύω (from LXX)	παχύνομαι (from LXX)
βαρέως (from LXX)	κονιάω	πέλαγος
βεβηλόω	μάγος	προσήλυτος
δεσμωτήριον	μαθητεύω	συστρέφω (?)
ἐπιβαίνω	ὅραμα	χολή[3]
εὐνοῦχος	παραβαίνω	

Fourteen words are peculiar to Mark and Acts, viz.:—

ἀναθεματίζω	Ἑλληνίς	σανδάλιον
ἀσφαλῶς	ἐπιλύω	σπάομαι
αὐτόματος	ὁρκίζω	συναναβαίνω
διαγίνομαι	προστρέχω	συνκάθημαι
διασπάω	πρύμνα	

[1] In this and the following lists proper names and numerals are omitted, because they prove nothing as to vocabulary and style: (?) implies some doubt as to the reading.

[2] For the explanation of these terms, see above, pp. 13, 23.

[3] But in Matthew the word is used literally, in Acts figuratively.

Thirteen words are peculiar to John and Acts, viz.:—

ἅλλομαι	ζώννυμι	Ῥωμαῖος
διατρίβω	νεύω	στοά
ἑλκύω	ὁμοῦ	σχοινίον
Ἑλληνιστί	οὐδέπω (?)	
ἐπιλέγομαι	πλευρά (?)	

Thus we see that the number of words found only in Luke and Acts (58) largely exceeds the whole number of those found only in the other three Gospels respectively and in Acts (17 + 14 + 13 = 44). If we only consider the Synoptic Gospels, the number is nearly double (58 to 31).

B. Words and phrases characteristic of the three Synoptists which are also found in Acts.

If we examine these, as given above (Part I, pp. 4–21), we have the following striking figures:—

Out of the 86 characteristic of Matthew, 43, or exactly one-half, are found in Acts.

Out of the 37 characteristic of Mark, 21, or between one-half and two-thirds, are found in Acts.

Out of the 140 characteristic of Luke, 108, or rather less than four-fifths, are found in Acts.

C. Verbs compounded with prepositions.

The abundance of these in Luke and Acts, as compared with the other historical books, is a weighty proof of unity of style, the number of such verbs being in Matthew **245**, Mark **238**, Luke **425**, John **110**, Acts **447**, Paul **466**, Hebrews **164**, Catholic Epistles and Revelation **203**.

The evidence from nouns and adjectives (including adverbs formed from adjectives) which are similarly compounded with prepositions, though less decided, points in the same direction, the numbers being in Matthew **72**, Mark **66**, Luke **96**, John **41**, Acts **136**, Paul **243**, Hebrews **82**, Catholic Epistles and Revelation **118**. These of course are prevalent

chiefly in the Epistles, because of the more complex and more abstract subject-matter. It will be seen that while considerably more frequent in Acts than in Luke, they are also considerably more frequent in Luke than in any of the other Gospels.

SECTION II.

DIFFERENCES BETWEEN THE LANGUAGE OF LUKE AND ACTS.

It was said at the beginning of the preceding section (p. 140) that the similarity between the language of Luke and Acts has been abundantly proved and illustrated. But I do not know that much attention has been paid to the linguistic *differences* between the two. These, however, are important in their way; for, while quite insufficient to throw doubt on the common authorship, they seem to suggest that a considerable time must have elapsed between the writing of the two books. They may be placed under five headings:—

i. Words and phrases characteristic of Luke's Gospel in contrast to the other Synoptics, but used in Acts at least three times as often as in Luke:—

ἀνήρ, (*ἀπόστολος*,) *ἄχρι*, *ἐγένετο* followed by infinitive, *ὀνόματι* (='by name'), *τε*. The above should be examined in the table given on pp. 14–20. Some others deserving notice as coming under this category are:—

			Acts	
	Mt & Mk	*Lk*	*Total*	*Chaps. i–xii.*	*Chaps. xiii–xxviii.*
(*ἀνάγω*) . . .	1	3	17	3	14
ἀπολογέομαι . .	...	2	6	...	6
ἀτενίζω . . .	...	2	10	7	3
βουλή	...	2	7	3	4
κατέρχομαι . . .	...	2	12	4	8
μὲν οὖν . . .	...	2	27	9	18
πνεῦμα ἅγιον . .	9	13	41	27	14
Total . .	10	26	120	53	67

Mention may also be made of *ἀνακρίνω*, *διακονία*, *διαμαρτύρομαι*, *ἐπαγγελία*, *κατάγω* as occurring never in Matthew or Mark, once in Luke, and 5, 8, 9, 8, 7 times respectively in Acts.

Under this heading, and the subsequent ones, a few words are bracketed ( ): these are comparatively unimportant as linguistic evidence, because they may be mainly accounted for by the subject-matter.

ii. Words and phrases never occurring in Luke, but frequently in Acts.

(Under the preceding heading (i) we had words, &c., which might be quoted as evidence both for the similarity and the dissimilarity between Luke and Acts: under this and the following headings (ii, iii, iv, v) the dissimilarity alone is brought out.)

		Acts.	
	Total.	Chaps. i–xii.	Chaps. xiii–xxviii.
αἵρεσις	6	1	5
ἀναλαμβάνω	8	5	3
(*ἀνθύπατος*)	5	...	5
γένος	9	4	5
διαλέγομαι	10	...	10
ἐπαύριον[1]	10	3	7
ἐπικαλέομαι (of being named[2])	9	8	1
ἐπικαλέομαι (of calling upon)	11	4	7[3]
ἐπιμένω	6	2	4
ἐπίσταμαι	9	1	8
μεταπέμπομαι	9	5	4
ὁμοθυμαδόν	10	7	3
ὅραμα	11	8	3
παρρησιάζομαι	7	2	5
προσκαρτερέω	6	6	...
προσλαμβάνομαι	5	...	5
τέρας	9	7	2
τηρέω	8	2	6
(*χιλίαρχος*)	17	...	17
χωρίον	7	6	1
Total	172	71	101

[1] With *τῇ ἐπαύριον* compare *ἐπὶ τὴν αὔριον* in Lk x. 35; Acts iv. 5 only.

[2] Contrast with this the frequent use of *καλούμενος* in Luke.

[3] This includes the five or (including xxv. 21) six references to the 'appeal unto Caesar.'

It is also remarkable that Luke has no instance of the verb for 'he said' being understood instead of expressed, as it is in Acts ii. 38; v. 9; ix. 5, 11; xix. 2; xxv. 22; xxvi. 25, 28, 29 (cf. also x. 15); nor of *καὶ νῦν* beginning a sentence, as in Acts iii. 17; vii. 34 (LXX); x. 5; xiii. 11; xvi. 37; xx. 22, 25; xxii. 16; xxvi. 6 (cf. also v. 38; xxiii. 21); nor of the participle *εἶπας* as in Acts vii. 37; xxii. 24; xxiv. 22; xxvii. 35.

iii. Words and phrases rarely occurring in Luke, but frequently in Acts.

			Acts.	
	Luke.	Total.	Chaps. i–xii.	Chaps. xiii–xxviii.
βούλομαι	2	14	3	11
γνωστός	2	10	5	5
ἡγεμών	2	6	...	6
κατά = 'against'	3	12	2	10
κελεύω	1	17	4	13
μόνον	1	8	2	6
νομίζω	2	7	2	5
παρίστημι, transitive	1	5	2	3
συνέρχομαι	2	16	9	7
τροφή	1	7	2	5
υἱοὶ Ἰσραήλ	1	5	5	...
φημί	7	24	5	19
Total	25	131	41	90

γνωστός is used quite differently in Luke and Acts, being in the former applied only to persons, in the latter only to things known. It is curious that 6 of the above 12 words should happen to be used in Matthew much more frequently than in Luke, viz. *ἡγεμών* Matthew **10**, *κατά* = 'against' Matthew **14**, *κελεύω* Matthew **7**, *μόνον* Matthew **7**, *τροφή* Matthew **4**, *φημί* Matthew **17**. Two of the words are strongly Pauline, viz. *μόνον* and *παρίστημι* transitive, being used **36** and **13** times in the 13 Epistles.

iv. Words and phrases frequently occurring in Luke, but never in Acts.

	Luke		Luke
ἀγαπάω	12	*ὁμοίως*	11
ἁμαρτωλός	17	*πλούσιος*	11
ἐγένετο with a finite verb	22	*στραφείς*	7

On the last four of these words more statistics will be found on pp. 14–20, where also will be found 28 other words and phrases,

which, while occurring 4 times and upwards in Luke's Gospel, and being more or less characteristic of it, are absent from Acts.

v. Words and phrases frequently occurring in Luke, but much more rarely in Acts.

		Acts.		
	Luke.	*Total.*	*Chaps. i–xii.*	*Chaps. xiii–xxviii.*
ἑαυτοῦ, &c. . . .	57	22	8	14
ἐγένετο with καί . .	11	1 (?)	1 (?)	...
εἶπεν δέ, εἶπον δέ . .	59	15	10	5
ἐν τῷ with infinitive .	32	7	6	1
ἐξέρχομαι ἀπό . . .	13	3	...	3
καὶ αὐτός &c., nom. . .	41	8	1	7
αὐτὸς ὁ, &c. . . .	11	2	...	2
πλήν	15	4	1	3
Total . .	239	62	27	35

The doubtful case of ἐγένετο καί is in Acts v. 7. All but the first of the above 8 words, &c., and some others pointing less decidedly in the same direction, may be examined on pp. 14–20.

If the differences of vocabulary and phraseology which have been collected under these five headings are considered together, they seem to me to suggest the inference that the two books, though the works of the same writer, could not have proceeded from him at the same, or very nearly the same, time. Would it be at all likely that an author (unless he wished to conceal his identity, which we know from Acts i. 1 that this author did not wish) would so alter his style in two nearly contemporaneous books as, e. g., to drop εἶπεν δέ, ἐν τῷ with infinitive, and καὶ αὐτός, to take to μὲν οὖν, τε, κελεύειν, and συνέρχομαι, and to substitute the infinitive for the finite verb after ἐγένετο, to the extent that has now appeared? We have thus some internal evidence in favour of placing Luke at a considerably earlier date than Acts[1], whatever the date of the latter book may be—a question on which the next section will bear.

[1] This would also account for the apparent difference in chronology, &c., between Lk xxiv and Acts i. In the interval between the composition of the two books Luke might have received fuller information as to the days subsequent to the Resurrection.

[To enter upon the difference which Feine and others have observed between Acts i–xii and xiii–xxviii, and which they refer to Luke's use of authorities in the former part of his work, does not come within the scope of this book. But in the above statistics as to Acts that division into two parts has been taken into account, for the sake of students of that particular subject. Here it need only be said that although (1) the above tables (see especially iii) show that the divergence of the language from that of the Gospel is greater in the second than in the first part of Acts [1], and although (2) this is still more decidedly the case as to the 413 words which are peculiar to Acts (p. 167) and which occur more than twice as often in the second as in the first part [2], and although, again, (3) a few words can be pointed out as characterizing the two parts respectively [3], these phenomena taken together are of small weight against the mass of linguistic evidence for common authorship. Some of them may perhaps be accounted for by the use of documents in chapters i–xii; but a large proportion of them are due to difference of subject-matter, and to the fact that the scenes and surroundings of the facts recorded are so diverse, being in the first part so far more Jewish and Palestinian than in the second.]

[1] In making these comparisons it must be borne in mind that the second part is the longer: it fills 39 pages, while the first part only fills 30 pages in WH.

[2] Most of these 413 peculiar words are found only once, so the whole number of the occurrences of them is only 564, of which 180 are in chapters i–xii, and 384 in chapters xiii–xxviii.

[3] See Weiss, *Introd. to N. T.*, Eng. tr., ii. 333. His strongest instances seem to be *ἐξίστημι* and *προσκαρτερέω* used only in the first part, and *ἐάω*, *κἀκεῖ* (cf. also *κἀκεῖθεν*), and *πονηρός* used only in the second part. For surely such words as *ἀσπάζομαι*, *διαλέγομαι*, *καταντάω*, *σέβομαι* (used of proselytes) in the second part would be naturally suggested by the subjects of the narrative, as well as *ἀπολογέομαι*, *ἐγκαλέω* and *ἔγκλημα*, and *κατηγορέω*, upon which Weiss does not lay stress for this reason.

SECTION III.

SPECIAL CONSIDERATION OF THE 'WE'-SECTIONS OF ACTS IN RELATION TO ST. LUKE'S GOSPEL.

In Acts xvi. 10–17; xx. 5–15; xxi. 1–18; xxvii. 1–xxviii. 16 inclusive, we find four passages, containing 97 verses, in which the writer uses the first person plural [1], and thus represents himself as having been one of Paul's companions in travel. These passages may be, and have been, accounted for in three ways.

(α) First, the compiler of Acts may have inserted these extracts from a 'travel-document' which had been handed down to him, and may have accidentally or carelessly left the 'we' standing in them, without mentioning that he was making direct quotations. But, although instances of such negligence have been supplied from mediaeval chroniclers [2], it does not seem at all likely to have been committed by this author, who was evidently no unskilled writer, and who also evidently had no hesitation in 'working over' and adapting his materials, as we see in his treatment of the Marcan and Logian sources in his Gospel.

(β) Therefore a second theory is preferred by Zeller and others, to whom a late date for the composition of Acts seems on other grounds probable. They adopt the view that the 'we' is left in the narrative designedly, because the compiler wished 'to identify himself with the older reporter [3],' and so 'to pass for one of Paul's companions [4],' in order 'to recommend his production [5].'

(γ) The third account of the matter is that the writer was from time to time a companion of Paul in his travels,

[1] It is also used in D's addition to Acts xi. 28.
[2] Zeller, ii. 258. [3] Zeller, ib.
[4] Overbeck, i. 43 (in Eng. tr. of Zeller).
[5] S. Davidson, *Introd. to N. T.* ii. 272.

and that he simply and naturally wrote in the first person when narrating events at which he had been present. There would be nothing strange, nothing that required any explanation, in his doing so; for Theophilus, to whom his personality was evidently known (Luke i. 3; Acts i. 1)[1], would in all probability be aware also that he had been a fellow-traveller of the Apostle of the Gentiles.

Now this last view, which attributes the composition of the third Gospel and of the whole of Acts to the original author of the 'We'-Sections, receives very strong support from linguistic considerations.

A.

Let us refer back to the 'words and phrases characteristic of' each Synoptic Gospel, as they were collected on pp. 4–20, and some remarkable results bearing on our present point will appear.

(1) As to the characteristically Lucan words and phrases, it may be seen in the summary on p. 20 that *the same number* of occurrences of them (viz. 110) is found in the 97 verses of the 'We'-Sections of Acts as in the 661 verses of Mark. And in the 1,068 verses of Matthew they occur only 207 times, which is *less than twice as often* as in the 'We'-Sections, though Matthew is eleven times as long as they are.

(2) Again, if we contrast the occurrences of the words and phrases characteristic of each Gospel, we find that—

a. the Matthaean words and phrases are found in Matthew 841 times, which is about *forty-seven times as often* as the 18 occurrences of them in the 'We'-Sections;

b. the Marcan words and phrases are found in Mark 314 times, which is about *thirty-nine times as often* as the 8 occurrences of them in the 'We'-Sections; while

[1] I have assumed that, as the epithet κράτιστε seems to show, Theophilus was an actual person, and not 'a representative of the Christian reader generally': but the assumption is of no great importance for our present argument.

c. the Lucan words and phrases are found in Luke 1,435 times, which is *only about thirteen times as often* as the 110 occurrences of them in the 'We'-Sections.

(3) Once more, if in a similar way we take the separate words and phrases, without regard to the frequency of their occurrence, we find in the 'We'-Sections:—

a. Out of the 86 Matthaean words and phrases, 10 or rather less than *one-eighth*;

b. Out of the 37 Marcan words and phrases, 6 or about *one-sixth*;

c. Out of the 140 Lucan words and phrases, 43 or rather less than *one-third.*

The 10 Matthaean words, &c., are κελεύω, κερδαίνω, λαμπάς, μόνον, ὅθεν, παρθένος, προσέρχομαι (twice?), συνάγω (twice), τότε (4 times), τροφή (4 times): the 6 Marcan ones are εὐθέως, κατάκειμαι, κρατέω, πάλιν, παρίστημι intransitive (twice), φέρω (twice): the 43 Lucan ones, which are generally of a more distinctive and important kind, are to be seen on p. 14 ff.

Such evidence of unity of authorship, drawn from a comparison of the language of the three Synoptic Gospels, appears to me irresistible. Is it not utterly improbable that the language of the original writer of the 'We'-Sections should have chanced to have so very many more correspondences with the language of the subsequent compiler than with that of Matthew or Mark?

B.

But in view of the importance of this matter as supplying the best, and almost the only, means we have for fixing the approximate date of any Gospel, it may be worth while to add some other evidence—positive and not comparative—which points in the same direction. This also happens to fall under three heads. The following are instances of:—

i. Words and phrases found only in the 'We'-Sections and in the rest of Acts—

	'We' §§	Rest of Acts.
ἀποπλέω	2	2
ἄφνω	1	2
βία	1	2
διατρίβω with acc. of time	2	4
ἐκεῖσε	1	1
ἐκπλέω	1	2
ἔξειμι	2	2
ἐπιβουλή	1	3
ἡμέραι ἱκαναί	1	3
ἡμέραι πλείονες, πλείους	2	2
ἡμέραι τινές	1	4
καθ' ὃν τρόπον[1]	1	1
μένω with acc. of person	1	1
μεταλαμβάνω τροφῆς	2	1
νεανίας	1	3 (?)
οὐ τυχών	1	1
προσκέκλημαι with acc.	1	1
τὰ νῦν	1	4
τῇ ἐπιούσῃ (in vii. 26 with ἡμέρᾳ)	3	2
ὑπερῷον	1	3
ὑπονοέω	1	2
Total	28	46

ἐξωθέω is omitted because the reading in xxvii. 39 is doubtful, and καταφέρω because it is used in such different senses.

ii. Words and phrases found only in the 'We'-Sections and Luke, with or without the rest of Acts also—

	'We' §§	Rest of Acts.	Luke.
ἀνάγομαι = 'embark'	11	2	1
ἀναφαίνομαι	1	...	1
ἀνευρίσκω	1	...	1
ἀποδέχομαι	1	4	2
ἀποτινάσσω	1	...	1
διίστημι	1	...	2
ἑξῆς	2	1	2
ἡμέρα with γίνεσθαι	3	3	3
κατακολουθέω	1	...	1
καταπίπτω	1	1	1
ὁμιλέω	1	1	2
παραβιάζομαι	1	...	1

[1] Elsewhere the preposition is omitted.

	'We' §§	Rest of Acts.	Luke.
σταθείς, σταθέντες, -ντα . . .	1	5	3
συναρπάζω	1	2	1
συνβάλλω	1	3	2
τῇ ἐχομένῃ (cf. also Acts xiii. 44 ?) .	1	1	1
Total . .	29	23	25

It will be seen that 11 of the above 16 words, &c., are verbs compounded with prepositions, which we have seen to be so characteristic of the third Gospel and Acts (p. 142).

iii. Words and phrases found in the 'We'-Sections and also used predominantly, though not exclusively, in the rest of Acts or Luke or either of them—

	'We' §§	Rest of Acts.	Luke.	Rest of N.T.
ἀναλαμβάνω	2	6	...	4[1]
ἅπας[2]	1	9	10	11
ἀποσπάω	1	1	1	1
ἄτοπος	1	1	1	1[1]
βουλή	2	5	2	3[3]
διαλέγομαι	2	8	...	3
διανοίγω	1	2	4	1
διασώζω	4	1	1	2
διατρίβω	2	6	...	1
ἐάω	3	4	2	2
εἴσειμι	1	2	...	1[4]
ἐπί with acc. of time[5] . . .	2	9	2	6
ἐπιβαίνω	3	2	...	1
ἐπιμένω	4	2	...	9[1]
ἐπιπίπτω	1	5	2	4
ἐπιτρέπω	2	3	3	9
ἡμέρα τ. σαββάτου, -των[6] . .	1	1	4	2
θείς, θέντες, τιθέντες τὰ γόνατα .	1	3	1	1
ἱκανός[7]	4	14	9	13

[1] Only in Pauline Epistles, except that ἀναλαμβάνω occurs also in Appendix to Mark, and ἐπιμένω in *Peric. de Adultera*.

[2] The readings are often uncertain as to πᾶς and ἅπας.

[3] Only in Paul and Heb. [4] Only in Heb.

[5] The places referred to are Acts xxvii. 20: xxviii. 6; Acts iii. 1; iv. 5; xiii. 31; xvi. 18; xvii. 2; xviii. 20; xix. 8, 10, 34; Lk x. 35; xviii. 4; Mt ix. 15; Rom vii. 1; 1 Cor vii. 30; Gal iv. 1; Heb xi. 30; 2 Pet i. 13.

[6] ἡμέρα is expressed in these places only: it is understood in Mt xxviii. 1; Mk xvi. 2, [9]; Lk xxiv. 1; Jn xx. 1; Acts xx. 7; 1 Cor xvi. 2. The two non-Lucan instances referred to above are Jn xix. 31; xx. 19 (?).

[7] See also in Supplementary List of Lucan words, p. 21.

		'We' §§	Rest of Acts.	Luke.	Rest of N.T.
20	κἀκεῖθεν	5	3	1	1
	καταγγέλλω	1	10	...	7[1]
	καταντάω	4	5	...	4[1]
	κατέρχομαι	3	9	2	1
	ξενίζω, used of receiving strangers and of lodging	2	4	...	1
25	ὅραμα	1	10	...	1
	πλέω	4	...	1	1
	τυγχάνω with gen.	1	2	1	3[2]
	ὑπὲρ τοῦ ὀνόματος	1	3	...	2
	Total . .	60	130	47	96

Observe also the 'Litotes' of οὐ with an adjective or adverb (as οὐ μετρίως, οὐκ ὀλίγου) 4 times in 'We'-Sections (xx. 12; xxvii. 14, 20; xxviii. 2), 12 times in rest of Acts (i. 5; xii. 18; xiv. 28; xv. 2; xvii. 4, 12, 27; xix. 11, 23, 24; xxi. 39; xxvi. 19), twice in Luke (vii. 6; xv. 13), rare in rest of N. T. (Thayer refers to Jn ii. 12; iii. 34 only, besides 2 Cor ii. 11 where a verb is used).

It must be remembered that all the words and phrases characteristic of Luke are excluded from this list, as having been already treated in this connexion (p. 149 f.): otherwise it would have been a far longer list, and would have showed far more numerous correspondences between the 'We'-Sections and the other Lucan writings.

Against all the above similarities we can only set a few expressions that are peculiar to these 'We'-Sections. The only two of these to which any importance can be attached are παραινέω (xxvii. 9, 22) and περιαιρέω (xxvii. 20, 40; xxviii. 13?)[3]. For εὐθυδρομέω (xvi. 11; xxi. 1), κατάγεσθαι of coming to shore (xxvii. 3; xxviii. 12; cf. Lk v. 11), παραλέγομαι (xxvii. 8, 13), πλόος (xxi. 7; xxvii. 9, 10), ὑποπλέω (xxvii. 4, 7) and other such words are amply accounted for by the subject-matter. We do not find elsewhere τῇ ἑτέρᾳ for 'the next day' (xx. 15?; xxvii. 3); but 'the next day' happens to be spoken of so much more often in the 'We'-

[1] Only in Pauline Epistles. [2] Only in Paul and Heb.

[3] περιαιρέω is also found in 2 Cor. iii. 16 and Heb. x. 11.

Sections than in any other passages of the same length[1] that there is nothing remarkable in there being a larger variety of Greek phrases to express it.

On the whole, then, there is an immense balance of internal and linguistic evidence in favour of the view that the original writer of these sections was the same person as the main author of the Acts and of the third Gospel, and, consequently, that the date of those books lies within the lifetime of a companion of St. Paul.

SECTION IV.

SUBSIDIARY NOTICE OF THE SIMILARITY BETWEEN THE LANGUAGE OF THE GOSPEL OF ST. LUKE AND OF THE PAULINE EPISTLES.

The identity of the third Synoptist with a friend and companion of St. Paul[2] which we have seen to be so abundantly proved by the language of Acts generally, and of the 'We'-Sections of it in particular, is confirmed and illustrated by some remarkable similarities between his Gospel and the Pauline Epistles.

This again (cf. p. 140) may be best shown by a comparison with the other Gospels.

A. An examination of the vocabularies of the Gospels gives the following results. There are—

Thirty-two words found only in Matthew (or Matthew and Acts) and in Paul.

Twenty-two words found only in Mark (or Mark and Acts) and in Paul.

[1] It is spoken of in these 97 verses very nearly as often as in the whole of the rest of Acts, and considerably more often than in the whole of Luke.

[2] Cf. Col iv. 14; 2 Tim iv. 11; Philem 24. From Dr. Hobart's work on *The Medical Language of St. Luke* (Dublin, 1882) may be selected some forcible indications that the writer of Luke and Acts was an *ἰατρός* (Col iv. 14).

One hundred and one words found only in Luke (or Luke and Acts) and in Paul.

Twenty-one words found only in John (or John and Acts) and in Paul.

The preponderance in the case of Luke is surely very significant. Lists of the words are given below.

There are about 78 words found only in Acts and Paul, besides the 42 of the above 101 which are found also in Luke, as shown on the next page.

B. Referring to the lists of 'characteristic words and phrases' of the three Synoptists given on pp. 4–20, we see that of the 86 of Matthew, 46, or slightly more than half, are found in Paul; of the 37 of Mark, 19, or very slightly less than half, are found in Paul; of the 140 of Luke, 94, or very nearly two-thirds, are found in Paul.

Thirty-two words found in Matthew (with or without Acts also) and Paul only:—

ἀκαθαρσία
ἀκέραιος
ἀκρασία
ἅμα *
ἀμέριμνος
ἀναπληρόω
ἀπάντησις *
ἀπέναντι (?) *
δειγματίζω
δῆλος
ἐκτός *
ἐλαφρός
ἐξαιρέω
ἐπίσημος
κεραμεύς
μυρίος
μωρός (?)
νῖκος
ὁδηγός *
ὀδυρμός
ὀκνηρός
ὅλως
ὀφειλή
ὀφείλημα
παλινγενεσία †
παρεκτός *
πλατύνω
τάφος
ὕστερος (?) †
χαλεπός †
ψευδομάρτυς
ὡραῖος *

Twenty-two words found in Mark (with or without Acts also) and Paul only:—

ἀββά
ἀλαλάζω
ἁμάρτημα (?)
ἀποπλανάω †
ἀποστερέω
ἀφροσύνη
ἀχειροποίητος
εἰρηνεύω
ἑξαυτῆς *
ἐξορύσσω
εὐκαιρέω *
εὐκαίρως †
εὐσχήμων *
ἡδέως
περιφέρω
προλαμβάνω
προσκαρτερέω *
πώρωσις
συναποθνήσκω
τρόμος
ὑποδέομαι *
ὑστέρησις

One hundred and one words found in Luke (with or without Acts also) and Paul only:—

ἄδηλος
αἰφνίδιος (ἐφν. WH in Luke)
αἰχμαλωτίζω
ἀναζάω
ἀνακρίνω *
ἀναλίσκω
ἀναλύω
ἀναπέμπω *
ἀνόητος
ἄνοια †
ἀνταπόδομα
ἀνταποκρίνομαι
ἀντίκειμαι
ἀντιλαμβάνομαι *
ἀπειθής *
ἀποκρύπτω
ἀπολογέομαι *
ἆρα *
ἀροτριάω
ἀσφάλεια *
ἀτενίζω *
ἄτοπος *
ἀχάριστος †
βιωτικός
βυθίζω †
δεκτός *
διαγγέλλω *
διαιρέω
διερμηνεύω (?) *
δόγμα *
δυνάστης *†
ἐνγράφομαι
ἔνδοξος
ἐνκακέω
ἐξαποστέλλω *
ἐξουσιάζω
ἐπαινέω
ἐπαναπαύομαι
ἐπέχω *
ἐπιμελέομαι †
ἐπιφαίνω *†
ἐργασία *
εὐγενής *
ἐφίστημι
ζωγρέω †
ζωογονέω *†
ἡσυχάζω *
κακοῦργος †
κατάγω *
καταξιόομαι *
κατευθύνω
κατηχέω *
κινδυνεύω *
κραταιόομαι
κυριεύω
μέθη
μεθίστημι, -στάνω *
μεθύσκομαι
μερίς *
μεταδίδωμι
μήτρα
νομοδιδάσκαλος *†
οἰκονομία
ὀπτασία *
ὁσιότης
ὀψώνιον
παγίς
πανοπλία
πανουργία
πάντως *
παρακολουθέω (?) †
πατριά *
περιποιέομαι *†
πληροφορέω
πρεσβυτέριον *†
πρεσβύτης
προδότης *†
προκόπτω
πυκνός (?) *†
σιγάω *
σκοπέω
σπουδαίως
στεῖρος
συναντιλαμβάνομαι
συνεσθίω *
συνευδοκέω *
συνκαθίζω
συνκλείω
συνοχή
συνχαίρω
σωματικός †
σωτήριον *
ὑποστρέφω (?) *
ὑπωπιάζω
ὕστέρημα
φιλάργυρος †
φόρος
φρόνησις
χαρίζομαι *
χαριτόω
ψαλμός *

Also the form *οὐθείς* * (for *οὐδείς*) may be noted.

Twenty-one words found in John (with or without Acts also) and Paul only:—

ἀνατρέφω (?)
ἀνέρχομαι
διδακτός
ἐλευθερόω
Ἕλλην
ζήτησις *†
Ἰσραηλείτης *
κατηγορία †
μαίνομαι *
νομή †
ὁδοιπορία
ὅμως

ὅπλον	περίστημι †[1]	πόσις
ὀσμή	περιτομή *	συνήθεια
παραμυθέομαι	πηλός	ψύχος *

Words marked thus * are found in Acts also. [As to Matthew or Mark or John there is no significance or importance in the fact that the words are found in Acts also; but it is stated for the sake of comparison with Luke, in which case the fact does require to be noticed.]

† Only in Pastoral Epistles.

Note on the Relation between Luke, Acts, Paul, and Hebrews.

It is also interesting to notice, as an additional link between Luke, Acts, and Paul, that they are very much more closely connected in language with the Epistle to the Hebrews than the other Gospels are. The following figures show this:—

Four words are found only in Matthew and Hebrews (besides ἐνθύμησις and ταῦρος, which are also in Acts[2]).

Five words are found only in Mark and Hebrews (there being none which are also in Acts).

Sixteen words are found only in Luke and Hebrews (besides eight which are also in Acts).

Three words are found only in John and Hebrews (besides ἐχθές, which is also in Acts).

Twenty-two words are found only in Acts and Hebrews.

Forty-six words are found only in Paul and Hebrews.

It may be well to give the words, so far as concerns the Gospels and Acts:—

In Matthew and Hebrews only:—ἐλεήμων, ἵλεως, συντέλεια, τρίβολος.

In Mark and Hebrews only:—ἀποβάλλω, βαπτισμός, ἔκφοβος, εὔκαιρος, ὁλοκαύτωμα.

In Luke and Hebrews:—ἀνώτερον, ἀπαλλάσσω‡, ἀπογράφομαι, ἄστρον‡, διαβαίνω‡, διατίθεμαι‡, ἐκλείπω, ἐνοχλέω, εὔθετος, ἦχος‡, ἱερατεία, ἱλάσκομαι, λύτρωσις, μέτοχος, παλαιόω, παντελής, παραλύομαι‡, παρίημι, παροικέω, πολίτης‡, πόρρωθεν, συναντάω‡, τελείωσις, φύω. (The 8 words marked ‡ are also in Acts, the remaining 16 are in Luke and Hebrews only.)

[1] Used, however, in very different senses.

[2] On the mention of Acts see the remark in square brackets above, which applies here also.

In John and Hebrews only :—*γηράσκω, ἐλαττόω, ὕσσωπος.*

In Acts and Hebrews only :—*ἄγκυρα, ἀναδέχομαι, ἀναθεωρέω, ἀρχηγός, ἀσάλευτος, ἀστεῖος, βοήθεια, εἴσειμι, ἔντρομος, ἐπιστέλλω, ἐρυθρός, ἐσώτερος, καίτοι, κατάπαυσις, καταπαύω, καταφεύγω, κεφάλαιον* (but in different senses), *ὀρθός, παροξυσμός, πατριάρχης, σχεδόν, ὕπαρξις* (see also the five words marked ‡ above).

Division II.

ON THE SMALLER ADDITIONS IN ST. LUKE'S GOSPEL.

The 'peculiar' portions of St. Luke's Gospel, which are enumerated on p. 13 and which amount to about 499 verses[1], are those which seem to imply the use of a source or sources (probably written) which Matthew and Mark did not use. But, besides them, there are many shorter passages in this Gospel to which the other Synoptists have no parallels. The most important of these amount to *about* 113 verses, viz. :—Lk iii. 1, 2; 5, 6; 15; 18; 19 *b*, 20 *a*; iv. 1 *a*; 13 *b*; 14 *a*; 15; v. 17 *b*; 39; vi. 11 *a*; 12 *b*; 17 *a*; 33, 34, 37 *b*, 38 *a*; vii. 3 *a*, 4, 5, 6, 7 *a*; 10; 20, 21; 29, 30; viii. 12 *b*; ix. 9 *b*; 18 *a*; 28 *b*, 29 *a*; 43, 44 *a*; x. 8 *b*; 25, 26; xi. 1; 36; 40, 41; 44; 45, 46 *a*; 53, 54; xii. 1 *a* and *b*; 29 *b*; 32, 33 *a*; 35–38; 41; 52; 54, 55 (?); xiii. 22, 23; 25–27; xiv. 25; xv. 3; xvii. 3 *b*, 4; 5; 20–22; 30; 37 *a*; xviii. 31 *b*; 34; 43 *b*; xix. 28; 37; xx. 16 *b*; 20 *b*; 26 *a*; 35 *a*, 36 *b*, 38 *b*; 39; xxi. 12 *a*; 18; 19; 21 *b*, 22; 25 *b*; 26 *a*; 34–36; 37, 38; xxii. 3 *a*; 15; 19 *b*, 20; 40; 43, 44; 45 *b*; 48 *b*; 49; 61 *a*; 65; 66 *a*; 67, 68; xxiii. 2; 4–6; 14–16; 22 *b*, 23; 34 *a*; 45 *a*; 48; 51 *a*; 53 *b*; 56; xxiv. 4 *a*; 5 *b*; 7, 8 *a*; 11; 12; 36 *b*; 40; 51 *b*; 52 *a*.

If these 113 verses are added to the 499, the number is 612, being more than half the 1,149 verses in the Gospel[2].

An attempt, which can only be tentative and to a large

[1] Including, of course, the 132 verses of chapters i and ii.

[2] In Westcott, *Introd. to Study of Gospels*, p. 195 (8th ed., 1895), the peculiar matter in Luke is estimated at 59 per cent.

extent speculative[1], will now be made to classify these smaller additions, and to suggest a possible or probable account of them.

(*a*)

Luke may have retained, while Matthew omits, the occasions of sayings which they drew from a common source:—Lk xi. 1; 45, 46 *a*; xii. 41; xiii. 22, 23; xiv. 25; xv. 3[2]; xvii. 5; 20–22; 37 *a*; perhaps also x. 25, 26. (Compare xi. 37, 38, in the list on p. 13: and see p. 129.)

(*b*)

Luke may have retained the original narrative in its fullness, while Matthew, after his manner, shortened it:—Lk vi. 17 *a* (?); vii. 3 *a*, 4, 5, 6, 7 *a*; 10; 20, 21. (See p. 127.)

(*c*)

The following may be later insertions from other sources; they are placed by WH in single or double brackets:—Lk v. 39; xxii. 19 *b*, 20; 43, 44; xxiii. 34 *a*; xxiv. 12; 36 *b*; 40; 51 *b*; 52 *a*.

(*d*)

The following may be either independent traditions, or variants of traditions preserved also elsewhere:—Lk vii. 29, 30 (cf. Mt xxi. 32); xi. 40, 41 (cf. Mt xxiii. 25, 26); 44 (cf. Mt xxiii. 27, 28); xii. 1 *b* (cf. Mt xvi. 6; Mk viii. 15); 35–38 (cf. Mt xxv. 6 and Mk xiii. 34–36); 52 (cf. Mt x. 36); [perhaps 54, 55 if Mt xvi. 2, 3 is accepted as genuine;] xiii. 25–27 (cf. Mt vii. 22, 23; xxv. 11, 12); xvii. 3 *b*, 4 (cf. Mt xviii. 21, 22); xxi. 19 (cf. Mt xxiv. 13; Mk xiii. 13 *b*).

(*e*)

Among the additions which may be editorial, some bring out the prayerfulness which is assumed to be the constant habit of Jesus:—Lk vi. 12 *b*; ix. 18 *a*; 28 *b*, 29 *a*. (See also iii. 21; v. 16; xi. 1.)

(*f*)

Others emphasize the right use of wealth, the duty of liberality, &c.:—Lk vi. 33, 34, 37 *b*, 38 *a*; xii. 32, 33 *a*. (Compare, among the longer passages named on p. 13, Lk vi. 24–26; xii. 13–21; xiv. 1–14; 28–33; xvi. 1–12, 14, 15, 19–31; and perhaps viii. 1–3.)

[1] It is on this account that it has been placed so late in the book. A similar examination of the minor additions in Matthew failed to supply materials for such classification.

[2] Perhaps also verses 1, 2: but cf. Mt ix. 10, 11; Mk ii. 15, 16; Lk v. 29, 30.

(*g*)

Other such additions may be described as merely heightening the effect of the narrative. The words of them are given here, so that they may be examined together :—

Lk iii. 18 *πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν* *.
„ iii. 19 *b* *καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρῴδης.*
„ iii. 20 *a* *προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν.*
„ iv. 15 *καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων* †.
„ v. 17 *b* *καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.*
„ vi. 11 *a* *αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας.*
„ ix. 43 *a* *ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ* †.
„ ix. 43 *b* *πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει* †.
„ xi. 53, 54 . . . *ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.*
„ xii. 1 *a* *ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους.*
„ xviii. 43 *b* *καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ* †.
„ xix. 37 *ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων* †.
„ xxii. 61 *a* *καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ.*
„ xxii. 65 *καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν* *.
„ xxiii. 48 *καὶ πάντες οἱ συνπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταυτήν, . . . τύπτοντες τὰ στήθη ὑπέστρεφον.*
„ xxiv. 4 *a* *καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου.*
„ xxiv. 5 *b* *καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν.*

Compare with one another the passages marked * and † respectively, and observe the use of *πᾶς* or *ἅπας* 10 times in these 17 short passages.

Perhaps some other additions, which have been left for class (*i*), might also have been placed here, e. g. Lk iii. 15 ; xx. 20 *b* ; 26 *a* ; xxiii. 53 *b*.

(*h*)

The following seem to be Pauline expressions, introduced by Luke because so familiar to himself :—Lk viii. 12 *b* (*ἵνα μὴ πιστεύσαντες σωθῶσιν*) ; x. 8 *b* compared with 1 Cor. x. 27 *πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε*, where the words are almost identical, though the object of the precept is different ; xx. 16 *b* (*μὴ γένοιτο* being used only here, and Paul 14) ; xxi. 34–36 compared with 1 Thes v. 3, 4 (*αἰφνίδιος . . . ἐπίσταται κ.τ.λ.*) ; xxii. 53 *b* *ἡ ἐξουσία τοῦ σκότους* as in

Col i. 13. And xxi. 18 recalls St. Paul's spoken words as recorded in Acts xxvii. 34.

(Thus also, in one of the longer passages peculiar to Luke, ch. xviii. 1 *πάντοτε προσεύχεσθαι* reminds us of 1 Thess v. 16, 17 *πάντοτε χαίρετε, ἀδιαλείπτως προσεύχεσθε.*)

(*i*)

Other additions, of various kinds, which may be regarded as probably editorial:—Lk iii. 1, 2 (historical introduction fixing the date); 5, 6 (lengthening a quotation); 15; iv. 1 *a**; 13 *b*; 14 *a**; ix. 9 *b* †; 44 *a*; xi. 36‡; xii. 29 *b*; xvii. 30; xviii. 31 *b*; 34 (almost repeating ix. 45 which is parallel to Mk ix. 32); xix. 28; xx. 20 *b*; 26 *a*; 35 *a*‡, 36 *b*‡, 38 *b*‡; 39; xxi. 12 *a*; 21 *b*; 22‡; 25 *b*, 26 *a*; 37, 38; xxii. 3 *a* (cf. John xiii. 27); 15‡; 40; 45 *b* (*ἀπὸ τῆς λύπης* §); 48 *b*; 49; 66 *a*; 67, 68; xxiii. 2; 4–6; 14–16†; 22 *b*, 23; 45 *a* (*τοῦ ἡλίου ἐκλείποντος*); 51 *a*; 53 *b* (cf. John xix. 41); 56; xxiv. 7, 8 *a*; 11.

* Compare these two with one another.

† These two are connected with, and partly caused by, the account of Jesus being sent to Herod in xxiii. 7–12.

‡ These and perhaps other sayings included here may be derived from a special source, written or oral.

§ An instance of Luke 'sparing the Twelve': see p. 98, note.

APPENDIX A TO PART III

(see p. 108)

THE SYNOPTISTS AND THE SEPTUAGINT

The degree of familiarity of the Synoptists respectively with the LXX may to some extent be inferred from the proportions of the words peculiar to each of them which the LXX contains and does not contain. Therefore lists of the words confined to each Gospel and to Acts have been drawn up on the following pages, the mark * being placed against those which are not found in the LXX (including of course the apocryphal as well as the canonical books)[1].

Judged by this test, Mark is considerably the least familiar with the LXX; for out of the 71 words peculiar to him, as many as 31, being about five-twelfths, or not very much less than one-half, are marked *.

Matthew occupies an intermediate place; for in this case there are 112 peculiar words, out of which 36, or slightly less than one-third, are marked *.

Luke shows most familiarity with the LXX, for in his Gospel there are 261 peculiar words, of which only 73, being about two-sevenths, or rather more than one-fourth, are marked *.

And if we take with the words peculiar to the third Gospel those which occur in it and in Acts, but nowhere else, the whole number amounts to 319, out of which 80, or almost exactly one-fourth, are marked *.

It is true that among the 413 words peculiar to Acts a larger proportion is absent from the LXX, for 154, being more than one-third of them, are marked *. But the list of the words will show that this excess is completely accounted for by the difference of subject-matter, which in Acts calls for the use of many nautical and other terms for which there was no occasion in narratives of which the scene was almost exclusively Palestinian.

Words marked † are non-Classical: see p. 170.

[1] The other Greek versions of the O. T. are not taken into account.

The figures 2, 3, &c., in the following lists mean that the word occurs so many times in the Gospel to which it is peculiar: the absence of any figure implies that the word occurs only once.

Proper names, numerals, and Hebrew or Aramaic words are omitted.

Words Peculiar to Matthew.

ἀγγεῖον
ἄγγος
ἄγκιστρον
ἀθῷος (? 2)
ἀλμορροέω
αἱρετίζω
ἀκμήν *
ἀκριβόω * 2
ἀμφίβληστρον
ἀναβιβάζω
ἀναίτιος 2
ἄνηθον *
ἀπάγχομαι
ἀπονίπτω
βαρύτιμος * (?)
βασανιστής *
βατταλογέω * †
βιαστής * †
βροχή † 2
δαίμων
δάνιον (δάνειον Tisch)
δεῖνα *
δέσμη
διακαθαρίζω * †
διακωλύω
διαλλάσσομαι
διασαφέω 2
δίδραχμον 2
διέξοδος
διετής
διστάζω * 2
διυλίζω †
διχάζω *
ἔγερσις
ἐγκρύπτω
εἰδέα
εἱρηνοποιός *
ἐκλάμπω
ἐμπορία
ἐμπίπρημι (? Acts)
ἐνθυμέομαι 2
ἐξορκίζω
ἑξώτερος † 3
ἐπιγαμβρεύω †
ἐπικαθίζω
ἐπιορκέω
ἐπισπείρω *
ἐρεύγομαι
ἐρίζω
ἐρίφιον (? Lk)
ἑταῖρος 3
εὐδία (??)
εὐνοέω
εὐνουχίζω * † 2
εὐρύχωρος
ζιζάνιον * † 8
θαυμάσιος
θεριστής 2
θυμόομαι
ἰῶτα *
καθά
καθηγητής * 2
καταθεματίζω * †
καταμανθάνω
καταποντίζομαι 2
κῆτος
κορβανᾶς * †
κουστωδία * † 3
κρυφαῖος 2
κύμινον
κώνωψ *
μαλακία 3
μεταίρω 2
μετοικεσία 4
μίλιον *
μισθόομαι 2
νόμισμα
νοσσίον
οἰκετεία *
οἰκιακός * † 2
ὀλιγοπιστία * †
ὄναρ * 6
οὐδαμῶς
παγιδεύω †
παραθαλάσσιος
παρομοιάζω (?) * †
παροψίς * 2 (? 1)
πλατύς
πολυλογία
προβιβάζω
προφθάνω
πυρράζω * † 2 (??)
ῥαπίζω 2
σαγήνη
σεληνιάζομαι * † 2
σιτιστός *
στατήρ *
συναίρω 3
συναυξάνομαι
συντάσσω 3
τάλαντον 14
ταφή
τελευτή
τραπεζείτης *
τύφομαι *
φράζω
φυγή
φυλακτήριον *
φυτεία
χλαμύς 2
ψευδομαρτυρία * 2
ψύχομαι

Total 112, of which 36 are marked * as not in LXX, and 18 are marked † as being non-Classical.

Besides proper names and numerals and the Aramaic word

ῥακά, the words τρύπημα and φημίζω are omitted as not being in WH's text, though the evidence for them seems strong.

Of the above 112 words, 81 are used only once; 21 are used twice; 6 are used three times; and 4 are used four times or oftener, and are therefore treated among the 'characteristic words and phrases,' pp. 4–7.

Of the words peculiar to Matthew five-sevenths, and of the words peculiar to Mark and to Luke six-sevenths are used only once.

Words Peculiar to Mark.

ἀγρεύω
ἄλαλος 3
ἀλεκτροφωνία * †
ἀλλαχοῦ *
ἀμφιβάλλω
ἄμφοδον
ἀνακυλίω *
ἄναλος *
ἀναπηδάω
ἀναστενάζω
ἀπόδημος *
ἀποστεγάζω *
ἀφρίζω * 2
γναφεύς
δύσκολος [1]
εἶτεν * 2
ἐκθαμβέομαι † 4
ἐκθαυμάζω
ἐκπερισσῶς * †
ἐναγκαλίζομαι † 2
ἐνειλέω
ἔννυχα * †
ἐξάπινα †
ἐπιράπτω * †
ἐπισυντρέχω * †
ἐσχάτως *
θαμβέομαι 3
θυγάτριον * 2
καταβαρύνω
καταδιώκω
κατακόπτω
κατευλογέω †
κατοίκησις
κεντυρίων * † 3
κεφαλιόω
κυλίομαι
κωμόπολις *
μηκύνομαι
μογιλάλος
μυρίζω *
νουνεχῶς *
ξέστης *
οὐά * †
παιδιόθεν
παρόμοιος *
περιτρέχω
πρασιά 2
προαύλιον *
προμεριμνάω * †
προσάββατον †
προσκεφάλαιον
προσορμίζομαι *
προσπορεύομαι
πυγμή
σκώληξ
σμυρνίζω * †
σπεκουλάτωρ * †
στασιαστής * †
στιβάς *
στίλβω
συμπόσιον 2
συνθλίβω 2
συνλυπέομαι
σύσσημον
τηλαυγῶς (or δηλ.) *
τρίζω *
τρυμαλιά †
ὑπερηφανία
ὑπερπερισσῶς * †
ὑπολήνιον †
χαλκίον

Total 71, of which 31 are marked * as not in LXX, and 19 are marked † as being non-Classical.

Of the above 71 words, 60 are only used once; 7 are used twice; and 4 are used three times or oftener, and are therefore treated among the 'characteristic words and phrases,' pp. 10, 11.

Besides numerals, proper names, and 5 Aramaic words (p. 105), θανάσιμος * is excluded from this list as being only found in the Appendix (xvi. 18), and ἐξουδενέω † as being only another form of ἐξουθενέω.

Perhaps πεζῇ should be added, as πεζοί may be the right reading in Mt xiv. 13.

[1] But all three Synoptists have δυσκόλως.

Words Peculiar to Luke (Gospel only).

ἀγκάλη
ἄγρα * 2
ἀγραυλέω *
ἀγωνία (??)
ἀθροίζω
αἰσθάνομαι
αἰχμάλωτος
ἀλλογενής †
ἀμπελουργός
ἀμφιάζω
ἀνάβλεψις †
ἀνάδειξις
ἀνάθημα (?)
ἀναιδία
ἀνάλημψις *
ἀνάπειρος * † 2
ἀνατάσσομαι *
ἀναφωνέω
ἀνέκλειπτος *
ἀνένδεκτος *
ἀνθομολογέομαι
ἀντιβάλλω
ἀντικαλέω *
ἀντιπαρέρχομαι † 2
ἀντίπερα *
ἀπαιτέω
ἀπαρτισμός *
ἀπελπίζω
ἀποδεκατεύω[1] * †
ἀποθλίβω
ἀποκλείω
ἀπομάσσομαι *
ἀπορία
ἀποστοματίζω *
ἀποψύχω
ἀρήν
ἄροτρον
ἀρχιτελώνης * †
ἀστράπτω 2
ἀσώτως * (adj. in LXX)
ἄτεκνος 2
ἄτερ 2
αὐστηρός 2
αὐτόπτης *
ἄφαντος *
ἀφρός *
ἀφυπνόω * †
βαθύνω
βαλλάντιον 4
βάτος (measure) †
βλητέον * †
βελόνη *
βολή
βουνός 2
βρώσιμος
βύσσος
γαμίσκομαι *
γελάω 2
γῆρας
δακτύλιος
δανιστής
δαπάνη
διαβάλλω
διαγογγύζω † 2
διαγρηγορέω * †
διακαθαίρω *
διαλαλέω * 2
διαλείπω
διαμερισμός
διανεύω
διανόημα
διανυκτερεύω
διαπραγματεύομαι *
διασείω
διαταράσσομαι *
διαφυλάσσω
διαχωρίζομαι
διήγησις
δοχή 2
δραχμή 3
δυσβάστακτος † (? Mt)
ἔα
ἐδαφίζω
ἐθίζω
ἐκκομίζομαι *
ἐκκρέμομαι (or -αμαι)
ἐκμυκτηρίζω † 2
ἐκτελέω 2
ἐκχωρέω
ἑλκόομαι *
ἐμβάλλω
ἐνδέχομαι
ἔνειμι
ἐνκάθετος
ἔνκυος
ἐννεύω
ἐξαιτέομαι *
ἐξαστράπτω †
ἐπαθροίζομαι *
ἐπαιτέω 2
ἐπανέρχομαι 2
ἐπειδήπερ
ἐπεισέρχομαι
ἐπικρίνω
ἐπιλείχω * †
ἐπιμελῶς
ἐπιπορεύομαι
ἐπισιτισμός
ἐπιστάτης 7
ἐπισχύω
ἐπιχέω
εὖγε (?)
εὐεργέτης
εὐφορέω *
ἐφημερία † 2
ζεῦγος 2
ἡγεμονεύω * 2 (?)
ἡγεμονία
ἡμιθανής
θεωρία
θηρεύω
θορυβάζω * †
θραύω
θρόμβος * (??)
θυμιάω
ἱδρώς (??)
ἱερατεύω
ἱκμάς
ἰσάγγελος * †
ἴσως

[1] But the other form ἀποδεκατόω occurs Matthew 1, Luke 1, Hebrews 1, and is read by R here.

καθοπλίζομαι
κατάβασις
καταδέω
κατακλίνω 5
κατακρημνίζω
καταλιθάζω * †
κατανεύω *
καταπλέω *
κατασύρω
κατασφάζω
καταψύχω
κέραμος
κεράτιον *
κλινίδιον * 2
κλισία
κοπρία
κόπριον
κόραξ
κόρος
κραιπάλη * (κρεπ. WH)
κρύπτη * †
λαμπρῶς *
λαξευτός †
λεῖος
λῆρος
λυσιτελέω
μενοῦν
μεριστής * †
μετεωρίζομαι
μίσθιος 3
μνᾶ 7
μυλικός * †
νοσσιά
νοσσός
ὀδεύω
οἰκονομέω
ὄμβρος
ὄνειδος
ὀπτός
ὀρεινός 2 (ὀρινός WH)
ὀρθρίζω †
ὀρθρινός
οὐσία 2
ὀφρύς
πανδοχεῖον *
πανδοχεύς *
πανπληθεί *
παράδοξος
παρακαθέζομαι * †
παρακαλύπτομαι
παράλιος
παρατήρησις *
παρεμβάλλω (?)
παρθενία
πεδινός
πενιχρός
περιάπτω
περικρύπτω * †
περικυκλόω
περιοικέω *
περίοικος
περισπάομαι
πήγανον *
πιέζω
πινακίδιον *
πλήμμυρα †
πραγματεύομαι
πράκτωρ 2
πρεσβεία 2
προμελετάω *
προσαναβαίνω
προσδαπανάω * †
προσεργάζομαι *
προσποιέομαι
προσρήγνυμι * † 2
προσψαύω *
προφέρω 2
πτοέομαι 2
πτύσσω *
ῥῆγμα
σάλος
σίκερα †
σινιάζω * †
σιτευτός 3
σιτομέτριον * †
σκάπτω 3
σκιρτάω 3
σκῦλον
σορός
σπαργανόω 2
στιγμή
στρατόπεδον
συγγενίς * †
συγκυρία *
συκάμινος
συκομορέα * †
συκοφαντέω 2
συλλογίζομαι
συμφωνία
σύνειμι (εἶμι) *
συνκαλύπτω
συνκατατίθεμαι
συνκύπτω
συνοδία
συνπαραγίνομαι
συνπίπτω
συντυγχάνω
συνφύομαι
τελεσφορέω
τετραarchέω * †
τετραπλόος *
τραῦμα
τρυγών
ὑγρός
ὑδρωπικός *
ὑπερεκχύννομαι †
ὑποκρίνομαι
ὑποστρωννύω
ὑποχωρέω 2
φάραγξ
φάτνη 4
φιλονεικία
φόβηθρον
φρονίμως * (adj. in LXX)
χάραξ
χάσμα
χορός
χράω (κίχρημι)
χρεοφειλέτης † 2
ψώχω * †
ᾠόν

Total 261, of which 73 are marked * as not in LXX, and 38 are marked † as being non-Classical.

Of these 261 words, 221 are only used once; 30 are used twice; 5 are used three times; 5 are used four times or oftener, and are

therefore treated among the 'characteristic words and phrases, pp. 14–20.

There is also much evidence for *ἀναπτύσσω*, *δευτερόπρωτος* * †, and *μόγις*, but they are not in WH's text.

Words found both in Luke and Acts, but peculiar to them.

αἴτιον * 3 + 1
ἀναδείκνυμι
ἀναζητέω 2 1
ἀνακαθίζω *
ἀνασπάω
ἀναφαίνομαι
ἀνευρίσκω
ἀντεῖπον
ἀπογραφή
ἀποδέχομαι 2 + 5
ἀποτινάσσω
διαπορέω * 1 + 3
διατηρέω
διίστημι 2 + 1
διισχυρίζομαι *
διοδεύω
δούλη 2 + 1
ἐλαιών † (?) 2 + 1
ἔναντι †
ἐναντίον 3 + 2
ἐνεδρεύω
ἐνισχύω (?? Lk)
ἑξῆς 2 + 3
ἐπεῖδον
ἐπιβιβάζω 2 + 1
ἐπιφωνέω 1 + 3
ἐπιχειρέω 1 + 2
ἑσπέρα 1 + 2
εὐλαβής 1 + 3
εὐτόνως
θάμβος 2 + 1
ἴασις 1 + 2
καθεξῆς * 2 + 3
καθίημι 1 + 3
καθότι 2 + 4
κατακλείω
κατακολουθέω
καταπίπτω 1 + 2
κλάσις *
κράτιστος 1 + 3
λοιμός
ὀδυνάομαι 3 + 1
ὁμιλέω 2 + 2
παραβιάζομαι
περιλάμπω *
προβάλλω
προπορεύομαι
προσδοκία
προϋπάρχω
στρατηγός 2 + 8
στρατιά (?)
συγγένεια 1 + 2
συναρπάζω 1 + 3
συνβάλλειν 2 + 4
σύνειμι (*εἰμί*) (?)
συνπληρόω 2 + 1
τραυματίζω
τραχύς

Total 58, of which 7 are marked * as not in LXX, and two are marked † as being non-Classical.

Where no numbers are given, there is but one occurrence of the word in Luke and one in Acts, which is the case in 30 instances out of the 58.

There is also considerable evidence for *ἀνατρέφω* in Luke iv. 16, though it is not adopted by WH.

Words Peculiar to Acts.

ἀγαθουργέω * †
ἁγνισμός
ἄγνωστος
ἀγοραῖος *
ἀγράμματος *
αἰτίωμα * †
ἀκατάκριτος * †
ἀκρίβεια
ἀκριβής
ἀκροατήριον *
ἀκωλύτως *
ἀλίσγημα * †
ἀλλόφυλος
ἁμάρτυρος *
ἀμύνομαι
ἀναβαθμός
ἀναβάλλομαι
ἀναβολή
ἀναδίδωμι
ἀναίρεσις
ἀνάκρισις
ἀναντίρητος *
ἀναντιρήτως *
ἀναπείθω
ἀνασκενάζω *
ἀνατρέφω (?)
ἀνάψυξις
ἀνετάζω †
ἀνεύθετος * †
ἀνθύπατος *
ἀνοικοδομέω
ἄντικρυς *
ἀντιπίπτω

ἀντοφθαλμέω *
ἀνωτερικός *
ἀπασπάζομαι
ἄπειμι (εἶμι)
ἀπελαύνω
ἀπελεγμός * †
ἀπερίτμητος
ἀποκατάστασις *
ἀποπίπτω
ἀποπλέω *
ἀπορίπτω
ἀποφθέγγομαι
ἀποφορτίζομαι *
ἀργυροκόπος
ἀρτέμων * †
ἀρχιερατικός * †
ἄσημος
ἀσιτία *
ἄσιτος *
ἀσκέω
ἀσμένως
ἄσσον *
ἀσύμφωνος
αὐγή
αὐτόχειρ *
ἀφελότης * †
ἄφιξις
ἄφνω
ἀχλύς *
βάσις
βία
βίαιος
βίωσις
βολίζω * †
βραδυπλοέω * †
βρύχω
βυρσεύς * †
βωμός
γάζα
γερουσία
γλεῦκος
γνώστης †
δεισιδαιμονία *
δεισιδαίμων *
δεξιολάβος * †
δεσμοφύλαξ * †
δεσμώτης
δευτεραῖος *
δημηγορέω
δῆμος
δημόσιος
διαγινώσκω
διάγνωσις
διαδέχομαι
διάδοχος
διακατελέγχομαι * †
διακούω
διάλεκτος
διαλύομαι
διαμάχομαι
διανέμομαι
διανύω
διαπλέω *
διαπονέομαι
διαπρίω
διασπείρω
διάστημα
διατελέω
διαφεύγω
διαφθορά
διαχειρίζομαι *
διαχλευάζω *
διενθυμέομαι * †
διερωτάω *
διετία * †
διθάλασσος *
δικαστής
διοπετής *
διόρθωμα *
δυσεντέριον *
δωδεκάφυλον * †
ἔγκλημα *
ἔδαφος
εἰσκαλέομαι *
εἰσπηδάω
εἰστρέχω
ἐκβολή
ἐκδιηγέομαι
ἔκδοτος
ἐκεῖσε
ἔκθαμβος
ἔκθετος *
ἐκκολυμβάω *
ἐκλαλέω
ἐκπέμπω
ἐκπηδάω
ἐκπλέω *
ἐκπληρόω
ἐκπλήρωσις
ἐκσώζω (?) *
ἐκταράσσω
ἐκτένεια
ἐκτίθεμαι
ἐκψύχω
ἔλευσις *
ἐμβιβάζω
ἐμμαίνομαι * †
ἐνδεής
ἐνέδρα
ἐνεός
ἐνπνέω
ἐντόπιος *
ἐνύπνιον
ἐνωτίζομαι †
ἐξάλλομαι
ἔξειμι
ἐξολεθρεύομαι †
ἐξορκιστής *
ἐξοχή
ἔξυπνος
ἐξωθέω
ἐπακροάομαι *
ἐπάναγκες *
ἐπαρχεία
ἔπαυλις
ἐπεγείρω
ἔπειμι
ἐπέκεινα
ἐπιβουλή
ἐπιγίνομαι
ἐπιδημέω *
ἐπικέλλω *
ἐπικουρία
ἐπιμέλεια
ἐπινεύω
ἐπίνοια
ἐπισκευάζομαι
ἐπιστηρίζω
ἐπιστροφή
ἐπισφαλής
ἐπιτροπή
ἐπιφανής
ἐρείδω
ἔσθησις
εὐεργετέω
εὐθυδρομέω *
εὔθυμος

εὐθύμως *
εὐπορέομαι
εὐπορία
εὐρακύλων * †
185 εὐφροσύνη
ἐφάλλομαι
ζευκτηρία * †
ζήτημα
θάρσος
190 θεά
θεομάχος * †
θέρμη
θυμομαχέω *
ἱερόσυλος
195 ἱππεύς
καθάπτω *
καθημερινός
καθόλου
κάκωσις
200 καρδιογνώστης * †
καρποφόρος
καταγγελεύς * †
καταδίκη
κατακληρονομέω †
205 κατάλοιπος
κατανύσσομαι †
καταριθμέω
κατασείω
κατασοφίζομαι
210 καταστέλλω
κατάσχεσις †
κατατρέχω
καταφέρω
καταφρονητής †
215 κατείδωλος * †
κατεφίστημι * †
κατοικία
κλινάριον *
κοιτών
220 κολυμβάω *
κολωνία * †
κοπετός
κουφίζω
κτήτωρ *
225 λακτίζω *
λαμπρότης
λάσκω *
λεπίς
λιβερτῖνος *
230 λιμήν
λίψ
λόγιος *
λυμαίνομαι
λυτρωτής †
235 μαγεύω *
μαγία *
μαθήτρια *
μακροθύμως * †
μανία
240 μαντεύομαι
μαστίζω
μεγαλεῖος
μεσημβρία
μεστόομαι
245 μεταβάλλομαι
μετακαλέομαι
μεταπέμπομαι
μετοικίζω
μετρίως *
250 μηδαμῶς
μίσθωμα
μοσχοποιέω * †
ναύκληρος *
ναῦς
255 νεανίας
νεωκόρος *
νησίον *
ὁδοιπορέω *
ὀθόνη *
260 οἴκημα
οἰκοδόμος
ὀκνέω
ὁλοκληρία †
ὁμότεχνος *
265 ὀπτάνομαι †
ὀργυιά *
ὁροθεσία * †
οὐρανόθεν
ὀχλέομαι
270 ὀχλοποιέω * †
παθητός *
πανοικεί
πανταχῇ
πάντῃ
275 παραβάλλω
παραθεωρέομαι *
παραινέω
παραλέγομαι *
παρανομέω
280 παραπλέω *
παράσημος
παρατείνω
παρατυγχάνω *
παραχειμασία *
285 παρενοχλέω
παροίχομαι *
παροτρύνω *
πατρῷος
πεζεύω *
290 πειράομαι
περαιτέρω (?) *
περιαστράπτω †
περικρατής †
περιμένω
295 πέριξ *
περιοχή
περιρήγνυμι
περιτρέπω
πίμπρημι
300 πλόος
πνικτός *
πνοή
πολιτάρχης * †
πορφυρόπωλις * †
305 πρηνής
προκαταγγέλλω * †
προκηρύσσω *
προοράω
προσαπειλέομαι
310 προσδέομαι
προσεάω * †
προσκληρόομαι * †
προσκλίνομαι
προσλαλέω
315 πρόσπεινος * †
προσπήγνυμι *
προσφάτως
προσωπολήμπτης * †
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συναλίζομαι *
350 συναλλάσσω *
συνδρομή
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συνέπομαι
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355 συνθρύπτω * †
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τυφωνικός * †
ὑπερεῖδον
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φρύγανον
φυλακίζω †
φύλαξ
405 χειμάζομαι
χειραγωγέω
χειραγωγός *
χλευάζω
χόρτασμα
410 χρονοτριβέω *
χρώς
χῶρος * †
ὠνέομαι *

Total 413, of which 154 are marked * as not in LXX and 66 are marked † as non-Classical.

If Ἀσιάρχης *, Ἑλληνιστής * †, Ταβέρνη * †, Φόρον * † were placed in this list instead of being excluded as proper names, and if κατήγορος were included notwithstanding the occurrence of κατήγωρ in Rev xii. 10, the number would be raised from 413 to 418.

There is also good authority for ἀναγνωρίζομαι, though it is not in WH's text.

The use of Classical and non-Classical words by the Synoptists.

After drawing up the above lists with reference to the LXX, I thought that it might be convenient to show on the same pages the relative proportions of Classical and non-Classical words among the words peculiar to each Synoptist. So, with Mr. Geden's kind permission, I have transferred to those pages the mark †, which in Moulton and Geden's *Concordance* denotes words 'not in Classical

Greek use,' which phrase is explained in their preface (p. x) as meaning that 'the word in question does not occur in Greek writers earlier than the Christian era.'

Such words are found to occur in the following proportions among the words peculiar to the Synoptists respectively:—

In Mark, they are 19 out of 71 words peculiar to him, i. e. very slightly more than one-fourth.

In Matthew, they are 18 out of 112 words peculiar to him, i. e. rather more than one-seventh.

In Luke, they are 38 out of 261 words peculiar to his Gospel, i.e. almost exactly one-seventh.

And if we add to the words peculiar to Luke's Gospel those which are also found there and in Acts, the non-Classical words amount to 40 out of 319, i. e. almost exactly one-eighth.

In Acts, they are 66 out of 413, or rather less than one-sixth.

It thus appears that the non-Classical words (like the non-Septuagintal words) occur with considerably more frequency in the special vocabulary of St. Mark than in those of the other Synoptists.

APPENDIX B TO PART III

(see p. 113)

THE ALTERATIONS AND SMALL ADDITIONS IN WHICH MATTHEW AND LUKE AGREE AGAINST MARK

Among the 183 sections into which Tischendorf divides his *Synopsis Evangelica*, there are 68[1] which afford opportunities for comparing parallel portions of all three Synoptic Gospels.

But of these 68 there are 10 (viz. §§ 14, 15, 17, 47[2], 50, 56, 75, 111, 134, 139) in which a considerable amount of matter, chiefly consisting of discourse, is found in Matthew and Luke, while it is absent from Mark. It seems reasonable, therefore, to suppose that in these sections, or in most of them (for perhaps §§ 14 and 15 and possibly § 17 must be otherwise accounted for[3]), the editors of Matthew and Luke turned to the Matthaean Logia, or some such document, in search of additional matter which should contain more of the teaching of Jesus than was supplied by Mark[4].

There remain 58 of Tischendorf's sections which can be almost entirely accounted for by a free use of the Marcan source. These may be thus subdivided into three classes :—

[1] There would have been 69, if, in § 132, Lk x. 25–27 had been printed opposite to Mk xii. 28–34 ; Mt xxii. 34–40, as it is in *Synopticon*, p. 88.

[2] With § 47, cf. § 91 : Tischendorf's arrangement is here less clear and satisfactory than usual. See *Synopticon*, pp. 17, 18.

[3] It may be that these sections, or at any rate §§ 14, 15, were abbreviated by a subsequent editor of Mark (see p. 122) because they were prior to the public ministry of Jesus, with which this Gospel is mainly concerned.

[4] There may probably have been a similar reference to the Logia when §§ 49, 128, 138 were being drawn up, though we happen to have in them no important cases of agreement between Matthew and Luke. For Mt xxi. 44 is probably not genuine.

a. There are 7 sections (viz. §§ 25, 29, 33, 142, 147, 148, 159) in which there is no instance of Matthew and Luke agreeing against Mark.

b. There are 30 other sections (viz. §§ 16, 35, 36, 38, 39, 40, 48, 51, 52, 73, 109, 114, 116, 118, 128, 130, 131, 133, 138, 143, 144, 145, 146, 153, 157, 161, 162, 163, 164, 166), in which slight verbal agreements of Matthew and Luke against Mark are not infrequent. I have noted about 100[1] of them (including some which extend only to portions of words, such as Mt xx. 30 παράγει, Lk xviii. 37 παρέρχεται; and Mt xxvi. 20 ἀνέκειτο, Lk xx. 14 ἀνέπεσεν). But they can all be explained, with more or less probability, by one of three causes. Either (*a*) they consist of words so ordinary and colourless and so nearly synonymous with Mark's that the use of them may be merely accidental (e. g. Mt xxii. 27; Lk xx. 32 ὕστερον[2] against Mk xii. 22 ἔσχατον; Mt xxii. 45; Lk xx. 44 καλεῖ against Mk xii. 37 λέγει); or (*β*) they are such obvious amplifications or explanations as it would be natural for any writers to introduce (e. g. the additions of καὶ ἐσθίειν in Mt xii. 1, and καὶ ἤσθιον in Lk vi. 1; of μόνοις in Mt xii. 4 and μόνους in Lk vi. 4; of ἰδόντες in Mt xxi. 38; Lk xx. 14); or (*γ*) they are changes to a more smooth and usual Hellenistic vocabulary and style from the comparative harshness and 'unusualness' of Mark. This last is probably the account to be given of the great majority of these agreements, as may be seen by an examination of pages 106 ff. of this book. It need only be pointed out here that the most numerous, though of course the most unimportant, of such identities are caused by the strong preference of Mark for the historic present (p. 113), and for καί rather than δέ (p. 120), and that not a few result from his sparing use of conjunctions, &c. (p. 109).

c. There remain 21 sections (viz. §§ 37, 49, 53, 58, 59, 70, 71, 72, 115, 122, 124, 126, 154, 155, 156, 165, 167, 169, 171, 172, 173). In these I have noted about 118[1] agreements of Matthew and Luke against Mark which are of the same kinds as those referred to in the preceding paragraph (*b*), and for which the three explanations there suggested (*α*, *β*, *γ*) would be adequate, at any rate if there were no other such agreements to be considered with them. But there are others: in these sections there

[1] Only approximate numbers are given, because of various readings.

[2] This word is characteristic of Matthew (p. 7).

are certain other alterations from, and additions to, the Marcan narrative, as to which it seems almost impossible that Matthew and Luke could have accidentally concurred in making them. In these cases at least the changes seem to be owing to some influence, direct or indirect, of a common source, and not to the independent judgement of two compilers. I append a list of the instances which to me convey this impression most forcibly, adding references to the pages of *Synopticon*, in which they can most easily be examined, as well as to Tischendorf's sections.

	Tisch. Syn. Ev. §	*Synopticon.* Page.
1. Mt ix. 17 *ἐκχεῖται*: Lk v. 37 *ἐκχυθήσεται*, whereas in Mk ii. 22 the verb *ἀπόλλυται* applies to the wine as well as to the wine-skins	37	12
2. Mt xiii. 11; Lk viii. 10 *ὑμῖν δέδοται γνῶναι τὰ μυστήρια*, instead of the more difficult expression in Mk iv. 11 *ὑμῖν τὸ μυστήριον δέδοται*	49	21
3. Mt ix. 20; Lk viii. 44 *τοῦ κρασπέδου* added . . .	53	31
4. Mt xiv. 1; Lk ix. 7 *ὁ τετραάρχης* used of Herod instead of *βασιλεύς* as in Mk vi. 14, though he is called *βασιλεύς* in Mt xiv. 9	58	37
5. Mt xiv. 13 *καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ*: Lk ix. 11 *οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ*: cf. Mk vi. 33	59	40
6. Mt xvi. 16; Lk ix. 20, the use of *τοῦ θεοῦ*, though not quite in the same connexion	70	53
7. Mt xvii. 5 *ἔτι αὐτοῦ λαλοῦντος*: Lk ix. 34 *ταῦτα δὲ αὐτοῦ λέγοντος*	71	57
8. Mt xvii. 17; Lk ix. 41 *καὶ διεστραμμένη* added (cf. Deut xxxii. 5)	72	60
9. Mt xix. 29; Lk xviii. 30 *πολλαπλασίονα*, instead of *ἑκατονταπλασίονα* Mk x. 30	115	71
10. Mt xxi. 17 *ηὐλίσθη*: Lk xxi. 37 *ηὐλίζετο* . . .	124	70
11. Mt xxi. 23 *διδάσκοντι*: Lk xx. 1 *διδάσκοντος*, where Mark has no mention of teaching	126	81
12. Mt xxvi. 50; Lk xxii. 48, the fact that Jesus then spoke to Judas, though the words recorded are not the same in the two Gospels	154	110
13. Mt xxvi. 75; Lk xxii. 62 *καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς*, where Mk xiv. 72 has *ἐπιβαλὼν ἔκλαιεν*. But WH bracket the words in Luke, where they are omitted by some important Latin authorities . . .	155	115
14. Mt xxvi. 68; Lk xxii. 64 *τίς ἐστιν ὁ παίσας σε;* . .	156	114

	Tisch. Syn. Ev. §	*Synop-ticon.* *Page.*
15. Mt xxvii. 40 *εἰ υἱὸς εἶ* . . . : Lk xxiii. 35 *εἰ οὗτός ἐστιν* . . ., where Mark has not this conditional form of sentence: observe also *τοῦ θεοῦ*, though in somewhat different connexions, as was the case above in Mt xvi. 16; Lk ix. 20	165	121
16. Mt xxvii. 54 *τὰ γινόμενα*: Lk xxiii. 47 *τὸ γενόμενον* .	167	123
17. Mt xxvii. 59; Lk xxiii. 53 *ἐνετύλιξεν αὐτό*, where Mk xv. 46 has *αὐτὸν ἐνείλησεν*	169	124
18. Mt xxviii. 1 *ἐπιφωσκούσῃ*: Lk xxiii. 54 *ἐπέφωσκεν*, a very rare word, used somewhat differently in these two nearly parallel passages	169 171	124 125
19. Mt xxviii. 3 *ὡς ἀστραπή*: Lk xxiv. 4 *ἐν ἐσθῆτι ἀστραπτούσῃ*	171 172	125
20. Mt xxviii. 8 *ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ*: Lk xxiv. 9 *ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς*	173	126
[21. There is another striking instance if, following Western authorities with Tisch. and WH mg, we omit Βηθφαγή in Mk xi. 1 and read it only in Mt xxi. 1 and Lk xix. 29]	122	76

If this evidence is regarded as sufficient to prove that in at least 21 sections—and it is reasonable to suspect in others also—a common source has supplied Matthew and Luke with variations from and additions to the Marcan narrative which apparently forms the basis of these 58 sections, then the difficult question arises, What was this source? (1) Was it an *Ur-Marcus*? But other considerations (p. 94 ff.) have shown the general unlikelihood of this hypothesis; and Nos. 1, 2, 14 in the foregoing list are alterations of an explanatory kind which seem far more likely to have been inserted than to have been dropped by a later editor. (2) Or was there an early non-Marcan document to which the compilers of the first and third Gospels were able to refer not only in those 10 sections as to which we recognized the use of the Logia or some such document, but also in some or all of the 58 sections which consist mainly of narrative? (3) Or was one of these compilers able to consult the work of the other, in a more or less complete state? Neither of these two suggestions is impossible; but both of them are rendered improbable by the very small bulk of the additions and alterations, compared with the whole amount of the matter of these sections. If written

sources of any kind, besides the Marcan one, were available for one or both of these compilers, would they have used them so very sparingly? (4) It seems, therefore, less unlikely that these supplements and modifications, so far as they imply a common source, were first made in one of these two later Gospels, and then were carried across (whether intentionally[1] or unconsciously) to the other, either by copyists to whom they were familiar, or more probably in the course of that oral transmission which, as we have seen (pp. 53, 62), is almost required by other phenomena of the Gospels.

[1] Compare what was suggested as to Mark's Gospel on p. 122, and the remarks of Dr. Sanday and Dr. Blass there referred to in note 4.

CONCLUDING SUMMARY

It was explained in the Preface that this book had the 'limited and merely preparatory' purpose of bringing together 'a collection of materials,' and that it was therefore the endeavour of the writer to keep, as far as possible, his own opinions in the background, and to let the facts speak for themselves. It will be no serious departure from this method if, in these concluding pages, he not only recapitulates a few of the principal matters which have been dealt with, but indicates, briefly and slightly, the directions in which they have seemed to point.

A.

Part I was devoted to the 'words and phrases characteristic of' each Evangelist; and we saw that such expressions occur not only in the 'peculiar' parts, but also, though less abundantly, in the 'common' parts of each Gospel. Thus it appears that these writers, even when they were compilers—as Matthew and Luke evidently were to a large extent—allowed themselves to deal freely with their materials, being more careful to preserve the substance than the exact words (cf. also p. 92). And the same thing may be inferred from several of the Doublets (p. 65 ff.), from the use of certain recurring formulas (p. 135 ff.), and from the far greater similarity of Luke's language, than that of Matthew or Mark, to the language not only of Acts, but of the Pauline Epistles and Hebrews (p. 154 ff.: cf. also p. 160).

B.

1. When endeavouring in Part II to find indications of sources, we saw in Section I many identities in language between the different Gospels, which were so close and sometimes so prolonged as to suggest very strongly the use of written Greek documents. And the hypotheses, to be referred to below, of the Logia and the Marcan memoirs as sources, fall in with this suggestion.

2. But on the other hand we found in Sections II and III still more distinct traces of oral transmission, both in the different uses made of the same words, and in the transpositions of words and sentences.

3. It seems then all but necessary to allow for the influence of both these modes of transmission, even though we may be unable to apportion the amount of influence which is to be ascribed to each, or to show how they accompanied or succeeded one another.

C.

The Doublets treated in Part II, Section IV, are important in more respects than one; but chiefly because several of them suggest the use in Matthew and Luke[1] of two sources, which it seems not unreasonable to identify with the Petrine memoirs written by Mark, and the Logia composed by Matthew, according to the well-known testimony of Papias[2]. The chief difficulty in the way of this identification consists in the absence of distinct traces of the independent translations of the Logia to which Papias refers (see, on the contrary, p. 42), but there is no reason why the compilers of the first and third Gospels should not have used the same translation.

[1] The fact that only one Doublet, and that a not very distinct one (see pp. 81 and 73), can be noted in Mark, is, so far as it goes, an argument against the use in that Gospel of the Logia (or any other second source besides the Petrine memoirs). That Mark did use the Logia has lately been argued very fully—but as it seems to me not at all conclusively—by Titius in *Theologische Studien Herrn Prof. D. Bernhard Weiss zu seinem* 70. *Geburtstage dargebracht* (Göttingen, 1897), p. 284 ff.

[2] See p. xiii, above.

D.

In Part III it was shown that of the Synoptic Gospels Mark shows the smallest (if any) traces (p. 96 ff.), and Matthew shows the most decided traces (see especially pp. 129, 131) of adaptation for the purposes of catechetical or other teaching, Luke holding an intermediate position in this respect, but nearer to Matthew than to Mark. This seems to correspond remarkably to the degree of familiarity with the language of the three Gospels respectively which appears to have existed among Christians in the following decades, so far as we can judge from the references to the evangelical history in the writings of the sub-apostolic age and in Justin[1]. Thus the Gospels which were most used bear most traces of adaptation for use.

E.

Difficult questions are suggested by the agreements of Matthew and Luke against Mark, even in places where they are evidently using his narrative as a *Grundschrift*. In the pages about Mark in Part III, which have just been referred to, reasons have been suggested for many omissions and some alterations which would produce this result. Other alterations and some small additions, which cannot be accounted for in the same way, are dealt with in Appendix B (p. 172), and I have tried to show that, though they cannot have arisen quite independently, they are not sufficient to necessitate the hypothesis that either Matthew or Luke had seen the other's Gospel.

F.

The close correspondence of the phraseology of St. Luke's Gospel with that of the 'We'-Sections of the Acts (see

[1] Opinions will differ as to some particular instances, but certainly this is the general impression conveyed by a careful examination of the references collected in the Indices to Lightfoot's *Apostolic Fathers* and Otto's *Justin Martyr*.

p. 149, referring to the tables on pp. 14 ff.) seems to me so important in its bearing on the date of that Gospel, and inferentially of the other two, that I call attention to it again here.

In these inferences and suggestions there is hardly anything which has not been put forward often before; but if the grounds on which they rest have been made more distinct and tangible, so that they have thus lost something of their conjectural or hypothetical character, a little progress will have been made—enough perhaps to encourage the hope of more progress—in the study of the Synoptic Problem.

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THE END

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